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AN

ACCOUNT,

OF THE

Behaviour of the Fourteen Late Popish Malefactors,

whil'st in *NEWGATE.*

And Their

Discourses with the Ordinary,

VIZ.

Mr. *Staley*,	Mr. *Green*,	Mr. *Fenwick*,
Mr. *Coleman*,	Mr. *Hill*,	Mr. *Gawen*,
Mr. *Grove*,	Mr. *Berry*,	Mr. *Turner*,
Mr. *Ireland*,	Mr. *Whitebread*,	AND
Mr. *Pickering*,	Mr. *Harcourt*,	Mr. *Langhorn*.

ALSO,

A *CONFUTATION* of their Appeals, Courage, and Cheerfulness, at *Execution.*

By *SAMUEL SMITH*, Ordinary of *Newgate*, and Minister of the GOSPEL.

He who is First in his Own Cause, seemes Just; But his Neighbor comes, and Searches him, Prov. 18. 17.

It is not probable, that such who will Perjure themselves, to Calumniate Protestants, should be Capable of giving any real Testimonies for Themselves.

London, Printed for *Tho. Parkhurst*, *Dorman Newman*, *Tho. Cockeril*, and *Tho. Simmons*, 1679.

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Mr. Staley,	Mr. Green,	Mr. [illegible],
Mr. Coleman,	Mr. Hill,	Mr. [illegible],
Mr. Grove,	Mr. Berry,	Mr. Turner,
Mr. [illegible],	Mr. Whitebread,	AND
Mr. Pickering,	Mr. Harcourt,	Mr. [illegible].

ALSO

A CONFUTATION of their Apparent Courage and Cheerfulness at Execution.

By SAMUEL SMITH, Ordinary of Newgate, and Minister of the GOSPEL.

He who is First in his Own Cause, seems just; But his Adversary comes, and Searches him, Prov. 18. 17.

It is not probable, that such men will Perpetrate Transgressions, as Calumniators testifie, should be Capable of [illegible] [illegible] [illegible].

London, Printed for Tho. [illegible], [illegible] and Jos. Salusbury, 1679.

The Unmasking of the Thirteen Popish Malefactors:

AND

Their Discourses with the Ordinary, &c.

IT being desired of me by a Worthy Divine, that I should Publish what I said to *Staley*, who was Condemn'd for Treasonable Speeches: Likewise my Discourses with the other Twelve Jesuitical and Popish Conspirators, before their being Drawn out to their Execution: I could not (though with some reluctancy at first) but grant him his Request; hoping that this Narrative may be of publick Use and Benefit to all, into whose hands it shall come; to acquaint them with the Truth of what I spake to them, by way of Advice, to Prepare them for their approaching Death: And that I may give some Satisfaction, to such as are apt to be staggered in the Belief of their Abominable Crimes, because they frequently Avowed their Innocency. Which Satisfaction I shall perform in order as they Suffered.

I. Mr. Staley.

THe first person Executed, was Mr. *Staley*, who spake Treasonable words against his Majesty, which expresly threatned to take away his Sacred Life. I did frequently, after the Sentence of Death was past on the said *Staley*, visit him in order to Prepare him for his Execution. In my first Address to him, I told him, I came not to insult over him, but out of Conscience to discharge the Duty of my Office: He received me with great willingness, and said, *He had great Terror upon his Conscience for the Guilt of his many and great Sins*; yet utterly deny'd the speaking of those words for which he stood Condemned. I told him, that the readiest way to be free from those Terrors, was to make an Ingenuous Penitent acknowledgement; and that for Tongue-sins or secret Heart-sins formerly Indulged, God might justly desert him, to ensnare himself by such Treasonable Words. He said, *He never had any thought of mischief against the Kings Person.* I replied, that words were the natural product of thoughts, and a frequent Prologue to

the most abominable Actions. He persisted in denying, that he spoke any words tending to that sense; but when I told him, that his friend, who was Drinking with him, could, or had Deposed upon Oath, that he spake those very words: He replied, *Nay, if my Friend will swear so much, it is probable I might (in the heat and extravagancy of Passion) utter them, though they never were intended in my Heart.* He had great Remorse for the sinfulness of his Life, and expressed some particulars which I shall not mention. I told him, if he expected any fulness of true serenity in Conscience, that he must not seek it in adhering to the *Romish Religion*; For false and loose Principles can never produce solid and lasting Comfort: then I undertook to convince him from the Sacred Scriptures, of the many Absurdities which are maintain'd by Popish Doctors, that it is a presumption not to doubt of Salvation, and yet that a person may Merit it, which is utterly inconsistent; for if any man doubt of his future happy estate, how can he Merit it? and if he may Merit it, what need he doubt, when by works of a self-Righteousness, he can create a Title, or may lay Claim to Eternal Life? I judged it necessary, in order to the removing his Terror in Conscience, to inform him aright; that although it were impossible to fulfil the Covenant of Works, or to attain any Perfection in this Life; yet there is a Foundation of hope, for degenerate Man-kind as restored to the Image of God by Christ; Whose satisfaction to divine Justice, is of infinit value and vertue: so that Christ being the only Mediator by Redemption, it is Blasphemy, and the highest Sacriledg to constitute or invocate any Saint or Angel as a Mediator of intercession. For this is equivalent to Christ's Infinit Satisfaction, as grounding the Right of his intercession, especially considering, that Mediatory Intercession is only the representing and pleading the Merit of infinit Satisfaction. Upon this, he expresst an Assent to what I had affirmed, by bowing his head; and applying his hand to his Breast, he said, *Sir, Go on.* Then I unfolded the nature and necessity of Faith and Repentance in order to the Justification of a sinner; how they were the conditions of the Covenant of Grace, So required of us, for pardon of sin, and eternal Life; As that they could not be extracted out of the power of free-will in man, but were the sole purchase of Christs free-Love; who by his Spirit, infusing the principle of Faith and Repentance, doth Regenerate, and actually reconcile a sinner to God; and so Redeem, or set him free from the slavery of his corrupt will, which he cannot shake off by any Improvement of Natural Reason, or moral Resolutions. I stated also the difference twixt true saving faith and repentance, from that which is false: And that the Office of Faith, is not only to rely on

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the mercy of God, and merits of Christ, but also to give back the the whole man, in an hearty resignation, to the conduct and government of Christs Word and Spirit in all things. That Saving-Repentance was not an Act of meer Attrition, which only effects a legal consternation in Conscience, from the apprehension of guilt, and divine Wrath: But true Repentance is Evangelical, wrought deep in the heart by sound Contrition for sin as sin, chiefly for offending the Holy God: so that it is the result of an holy filial ingenuity, and is incouraged by the hope of Mercy, attended with an hatred of all sin, and a studious resolution to walk in all holy Obedience. Here I told him, what an unsound dangerous Opinion that was of the *Romish Doctors*, who maintain Attrition only with the receit of the Eucharist, and the Sacrament of Absolution at the very point of Death to be a sufficient Pasport for a comfortable Exit out of the World, or Ticket to claime Salvation: After this, and some other Discourse, he thankt me for my Advice, and said, *He was much Benefited, Supported, and Comforted thereby*: And desired me, as frequently as I could, to renew my visits of him; so I promised I would, and then I prayd with him; and he was very intentive, and much affected with what I Pray'd.

When I came again, he complained, that his heart was not so throughly Contrite for sin as he desired; that he was much perplexed that he had no more Assurance of a future happy state. I stated the nature of true saving-Faith, that it was an adherence to the free grace of God in Christ, for pardon and Eternal Life, joyned with an obedient self-resignation; and where this was wrought, the soul-state was safe, tho assurance of Gods Love might be wanting. For this was not an essential Priviledge, absolutely necessary to Salvation, but only a peculiar favor given to strict walking Christians; and that only at some set-times, in great extremity and need of such hidden *Manna*. That it was rather of the nature of a Rational short sensation, than the Ground of setled Comfort; which is the result of an *Heroical* strain of Faith, to trust in God, when he seems to reject and slay us; and that the Lord doth more esteem this resolute dependency, in the midst of seeming-contradictions, than the most multiplyed Acts of external Worship. Upon this he was somwhat more serene in his mind: And I told him, that in praying and seeking the Lord more fervently, comfort would gradually be obtained.

The next day he distrusted his Heart, as to the Truth of his Faith and Repentance, which I told him, was a good signe that he was in a hopeful way of making his Peace with God. That he must wait in believing that he should obtain Comfort promised to the Penitent.

He desired me to pray with him, and for him; and to prepare to speak somwhat of the sufferings of Christ, when I should next Visit him. Accordingly, from that Text, *I am Crucified with Christ*, I treated of many parts of his Bitter Passion, and of his Soul-agonies, inferring matter not only of Comfort from thence, but also of Instruction, for our Imitation and Conformity. I left him afterward in a frame more willing and fit to Die; and comming to him on the very Morning he was to Suffer, he told me, that *Now he had more Comfort, and an hope of his future Happy state*: yet renouncing all opinion of worth in his own Tears, Prayers, and Humiliation. He was solicitous, if the Executioner should deal with him according to the strictness of the Sentence, lest feeling any pain (if Cut down, & ript up Alive) he should Curse, or use any Unchristian word: *Which rather than to do* (said he) *I would Bite my Tongue in pieces; for I dread Sin now, more than Death.* I told him, that I hoped the manner of his Execution would be mitigated; however, that God would prevent Sin in him at the time of his Suffering, because he was so anxious as to distrust himself, and cautious to avoid all unbecomming Words or Gestures. After some farther Discourse, I pray'd with him, and he was much pleased with my attendance about him; yet he spared me from going with him to the place of Execution for some Reasons. I cannot say how he declared himself there, because I was not present: But upon my whole Observation of his Behaviour in Prison, I do charitably judge, he was a real Penitentiary. It was doubtful to some, whether he dyed in the *Roman* or *Protestant Religion*; because (as I think) he did not at last declare himself either way: Yet this I am sure of, that if he had solid and true Comfort in Dying, this could not proceed from such a sandy foundation as his old Popish Principles, but only from Self-abhorrency in the sense of his great Sinfulness, and the defectiveness of his best *Repentance* and *Obedience*, that he might build his hope on *Christ*, and his *Righteousness* only, as the *Rock* of Eternal Life.

II. Mr. Coleman.

I Come now to *Coleman*, of whom I can say very little, because he had an Arrogant opinion of his own Abilities; and out of an Hope to be Canonized for a Saint, despised and rejected any Assistance from me, either by Discourse or Prayer. I offered him both on the next day after the Sentence of Death pass'd upon him; but he returned me this Answer (by the Messenger I sent to him, to know if he would admit me) *That he had but a very short time to Prepare himself for Death, and would not be hindred in the Loss of any part of it*; thanking me for my offer of Visiting him, but desired me to forbear. I put a fair construction on the Message brought me at the first, thinking he might

might be very busie at that time, about some extraordinary emergency, or indisposed to be Visited; and therefore told the Messenger, that I would attend on him on some other fit time. The Officer told me, that Mr. *Coleman* would never admit me; and he inferred it from his manner of speaking that Message which he sent by him; he observed his Countenance and Gestures in the delivery of it. So I totally desisted. Yet when he was brought down from his Chamber in the *Press-yard*-side, to go to the Sledge, I stayed him a little, saying, Mr. *Coleman*, You did not think well of admitting me, yet know, I have earnestly Prayed that God would give you true and great Repentance for your great Crimes, stand not out in your denying of them. Some other words I used, to which he replyed in short and quick tone, *Thank you, thank you.* As I moved nearer with him towards the gate, he said, *Sir, I must beg your Pardon.* It being a strange word to drop from Him, I askt him for what? He replyed, *That I did not Admit you; but truly, it was not in any contempt of your Office; but when you sent to me, I was under some perplexed Thoughts; and for other Considerations, thought it not Convenient.* Then I told him, that I would pray for him as a dying man, which he took well, and so we parted.

III. Mr. Grove.

MR. *Grove* was Executed on Friday the 24th. of *January* 1678. I spake to him in the Chappel these words (before he was carried down the Stone-stairs into the Sledg:) Sir, I earnestly desire you, Now that you are going to appear at the Tribunal of Christ, that you would clear your Conscience and speak the Truth, that you may die in Peace: And I do Exhort you, that you would beg of God great Repentance for your great sins. He repli'd, *That he did understand his Duty.* Yet I persisted, to exhort him not to trust to the merits of any Saint or Angel, but wholly to go out of himself, not grounding any Confidence of his Salvation on any prayers, tears, nor the deepest Humiliation of his own heart. That even Cardinal *Bellarmine* said, when dying, *It was safest to rely wholly and solely on the All-sufficient Merits of the blessed Jesus.* Mr. *Grove* replied, *That Thomas a Kempis had said the same:* To which I replied, Do you consider of it, and Act accordingly: For you must not hazard your Souls eternal welfare by any presumptious mixing of your own good works with Christs Infinite Satisfaction and Merits. For the Apostle saint *Paul* saith, *If Justification be of Works, it is altogether of Works; but if of free Grace, it is altogether of Grace.*

So I took leave of Mr. *Grove*, desiring him to consider well of what I had said, Praying that the Lord would in much mercy look upon his soul to pardon him, and fit him for his approaching Death. Mr. *Grove* seemed to take in good part what was said to him. After which, he was conducted down to the Sledg.

IV. Mr. Ireland.

MR. *Ireland* was Executed on the same day with Mr. *Grove*, to whom I had not time to say more than these few words, *viz.* Sir, I do earnestly beg of God to grant you mercy and pardon for your great sins. Trust alone in the Righteousness and Merits of Christ Jesus: Compose your self in your passage, and fix your Heart upon the Lord, till you Expire. Which words Mr. *Ireland* seemed to take kindly from me: And so we took leave of each other.

Here I cannot forbear to give some account of Mr. *Irelands* perverting of a Woman who was Burnt in *Smithfield* for Clipping his Majesties Coine. This seduction of the said Woman from the Protestant Religion, was before Mr. *Ireland* was Apprehended for the late Conspiracy. An Officer in *Newgate* did assure me, when *Ireland* was commited for the Plot, that he was able to take his Oath, that *Ireland* perverted that woman some time before; for he well knew him upon a second Reveiw, but knew him not to be a *Papist* or *Priest* at first; for he was admitted to her as a Friend. *Irelands* stratagem in turning the Woman to become a *Papist*, was thus discovered. Early on the morning on which she was Executed, I askt her, what hope she had of a future happy state? She huffs at me, telling me, *I need not trouble my self about her, for she was sure of her Salvation.* I wondered at her Confidence, but suspected not the Grounds of her Misbelief.

After I had Exhorted and Prayed with her at the place of Execution, and was taking my farewell of her; she entreated me to give her some time to pray for her self, which she did: In her Prayer, she mixed these words, *Lord grant, that the offering up of my Body to the Flames, may expiate the guilt of all my Sins, and save my Soul.* I told her, when she had finisht her prayer, that the foresaid expression smelt rank of *Popery*; and therefore askt her, what Religion she came to die in? She replied, *she was a Roman Catholick.* I askt her, How long she had been such? She said, *that a good Minister had told her, that if she died in the Protestant Religion*

gion, she was sure to be Damned. And that he proved it by this Scripture, *Thou art* Peter, *and upon this Rock will I Build my Church.* So that, he assur'd her, that the Religion of the *Romish Bishop*, who was St. *Peter's* Successor, was the *Rock* there meant; and so there was no Salvation to those who are Separatists from that Church, and the Profession of it. I told her, That the *Priest* had deceived her. For the *Rock* was not St. *Peter's* Person, nor his Verbal Confession of *Christ*; for if so, Where was the *Rock*, and, What became of the *Church*, when St. *Peter* so shamefully denyed his *Lord* thrice? But the only True *Rock*, on which the Church is Built, is the very Person, Offices and Merits of *Christ*, the Son of *God*, who was the Object of St. *Peter's* Confession. She was attentive to what I said, and seemed somewhat sensible of her being deceived. Saying, *She was willing to be Saved betwixt us Both.* But I told her, She must not halt 'twixt two Religions, so opposite to each other; and that it was very dangerous to dye in the *Roman* Perswasion. She told me, *She could not Renounce it, in as much as the said* Priest *had obliged her by the Blessed Sacrament, that she should never recant or depart from the* Popish Religion, *as the best and safest to Dye in.* I convinced her with Arguments to the contrary; yea, she her self was not Credulous of their absurd Affirming of the *Transubstantiation* of the Sacramental Bread and Wine, into the very Body and Blood of *Christ*: For she said, *She neither tasted any Flesh or Blood.* She also declared, *That she had no Good Works of her own, which she durst trust to, as Meritorious of Heaven; but relyed wholly and solely on Christ's Righteousness.* Whereupon I told her, She denyed the grand Points of *Popery*; and therefore, was a *Papist* to get a Pretended Absolution, or upon some Designe. But, fearing to Dye in the *Romish* Opinions, she ask't me, *If she should not be Perjured, if she renounced them, having taken the Sacrament, to persist in them?* I told her, That she must not cleave to an unlawful wicked Oath; but beg Repentance of God, that she so easily suffered her self to be seduced. I told her, That the Lord saith by the Prophet, *That an Oath must be taken in Truth, Righteousness, and Judgment.*

Now, she did not, neither could swear in Truth, because it was to a False Religion; nor in Judgment, in Wisdom and Discretion, because she swore rashly and inconsiderately: Therefore, this Oath was Void in its own Nature; and it could not bind her, the Matter of it being Unlawful and Wicked.

At last, being Convinced of her Error, she was willing to Retract it: But I told her, That what she did, she must do willingly, and from a sincere penitent Frame of Heart. She said, *She could and would freely* (out of Conviction of her Duty) *Renounce all*

Romish Opinions and Practices; which she did openly, with an Audible Voice; affirming, That she dyed a *True Protestant*. So I took her by the Hand, and Prayed again with her, that God would pardon her former Levity, and give her Perseverance in the True Faith, which she had so solemnly re-imbraced.

This was the first Discovery of Proselyting condemned Malefactors at *Newgate*: To prevent which Seduction, Captain *Richardson* (since this came to his Knowledge) is very watchful, and gives all his Officers a Charge to suffer none to come to Condemned Persons, but only such whom they know to be *Protestant-Divines*; and that alwayes, an Officer be present to hear what passes in Discourse.

V. Mr. Pickering.

I Had discourse with him before his Execution; but he would not permit me to pray with him, only desired my Prayers at Home for him; which I promised him, and he Thanked me. I was present at his Execution, because he was Hanged after three other ordinary Malefactors. When he came out of the Sledge into the Cart, He had a great Flushing in his Face; I apprehended by his Words and Gesture, that he had Elevated his Artificial Courage; or rather sunck himself into a Sullenness, by taking Cordyal-Spirits: For he was unconcerned at the Approach of his own Death, and no way affected with his monstrous Crime. With an impudent Face, a lying Tongue, and anticke Carriage, he Denyed what he was Condemned for, and Asserted his Innocency. He was reproved by the Sheriffs, for such impudent Lying; having had a fair Tryal, and found Guilty of the whole Indictment charged upon him: Yet so feared are the Consciences of these Grand Traytors, and Enemies to all Order, and well-Establish't Government, as well as the True and Pure Religion, that they will hazard the Eternal Loss of their Souls, as to a future happy State, rather than declare any Remorse for their abominable Designes and Practices. Yea, they stick not to justify themselves, as if Perjury could change the heinous Nature of Treason, and wash it into a perfect Innocency.

Sir *Richard How* told *Pickering*, That he should have a considerable Time to prepare for his instant Death, if he would improve it well, and not mispend it in extravagant, and false Pretences. He likewise call'd unto him, to put him in mind of Praying for himself; alleadging, that it was reported, that he was a *Priest*; therefore, he ought to be able to pray, in Expressions, and

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with Affections ſuitable to his preſent Diſtreſs: Yet *Pickering* neither warned the People, to take heed of an ill Life, nor Confeſs'd any Sin to God, of which himſelf was Guilty; but with a kind of rude ſmiling, denyed himſelf to be a *Prieſt*, but only a Religious Brother. Sir *Richard* ask't him, If he were aſhamed of his Religion, or, That the People ſhould hear him Pray? For ſome of his Fraternity, Executed before, only muttered a few Private *Ave-Maryes*, or other *Popiſh* Prayers, to themſelves. Then *Pickering* repeated the *Lord's-Prayer*, and the *Apoſtolical-Creed*; and ſaid no more, as to any Religious Concernments. Then the *Ordinary*, being in the Cart with him, exhorted him to Expreſs himſelf more fully and pathetically in Prayer, ſutable to the diſtreſs of a Dying Man, which he refuſed to do. Then I ask't him, that I might Pray for him, becauſe he might be uncompoſed or indiſpoſed himſelf: But he ſaid, That he did not matter it; he had rather I ſhould let it alone. So after a ſtrange unbecoming, ſtupid, and ſullen behaviour of himſelf, when he deſired no longer time, his face was vailed, and he was turned off: he hung about half an hour, and then was Cut down and Quartered.

VI. Mr. Green.

Green was one of the Murtherers of Sir *Edmundberry Godfrey*. He was born in *Ireland* of a Proteſtant Father, (as himſelf ſaid) but his mother being a Papiſt and his father dying, ſhe committed the Son to his Uncle (her brother) for Education, in the Popiſh Religon. *Green* could neither read nor write, yet his Uncle had ſo trained him up in the Popiſh Principles, that he was a fitter ſubject (when grown up) for Popiſh Prieſts to work upon, and make him an Engine for their deſtructive Practiſes. This appeared by their inveigling of him into the horrid murther of the ſaid Sir *Edmund*: *Green* had ſome time before been prefer'd to be Chappel-keeper at *Somerſet*-houſe. Hereupon the chief contrivers of that Murther, took their opportunity to draw him in, to be an Actor in that bloody Tragedy. *Green* was very ready at hand for that purpoſe, and was the eaſier induced thereunto, becauſe Sir *Edmund*, being one of his Majeſties Juſtices of the Peace, was very active in diſcovering and committing Popiſh Prieſts to Cuſtody; his Life was laid wait for ſeveral times, not only for the reaſon aforelaid, but chiefly becauſe he had taken ſome Examinations upon Oath, concerning the late Horrid popiſh Conſpiracy, which they thought (if Sir *Edmund* were kill'd) would be loſt, or not ſo valid in their Credibility. But in this they were infatuated, for the murther of

this Worthy Patriot, confirmed the belief of the Plot. The manner of contriving Sir *Edmund*'s Death was thus. As he passed by *Somnerset*-House, he was importun'd by some of the Complices in the murthering of him, to turn in at the Gate, under pretence that there was a fray within the Court; and that he being a Justice of the Peace, might (as he was bound) do a great good Office in appeasing the Scuffle. Sir *Edmund* went in, not mistrusting their design on him: But these cruel Enemies to the Protestant Religion, had no sooner got him into the back part of *Somnerset*-House, but they jostled him into a private room, and there set upon him with their Fury. The Narrative is in Print, and too tedious to relate. Therefore in sum, as to *Greens* part, who acted in that bloody Tragedy, it was proved upon Oath, that he strangled Sir *Edmund*; and farther acted, in conveighing his dead body to the place where it was afterwards found. *Green* being condemned to be hanged for this Barbarous Murther, I proffer'd my self (as *Ordinary*) to visit, and fit him for his approaching Death. He accepted of it, and I went to him several days, to make him sensible of so great a Crime. He stiffly denied it, as also did *Hill* and *Berry*, to the last. I urged *Green* with various Arguments, to adore the Soveraignty of divine Providence, which had thus wonderfully brought to light such a secret mistery of Iniquity, hardly to be parallell'd, in any Age. Yet *Green* was very obstinate, in standing out to deny, that he knew any thing of this Murther more or less, which I told him proceeded from some or all of these Reasons following; either because he had taken an Oath of Secresy, or counted it no sin, but rather a meritorious Act, to destroy such a grand Heretick as Sir *Edmund* was accounted. Or had received a Popish Absolution from the Guilt of that Murther, and so lookt upon himself as Innocent as the Child Unborn. Or would not confess that horrid Crime, to decline casting a great reproach upon the Popish Party. Yet however, I did not cease for many days to exhort him, to unburthen his *Conscience* of this particular Guilt. I aggravated in many particulars, the heinousness of the sin of Murther, especially of this, committed with such perfidious and cruel Circumstances. Yet no Arguments prevailed with him to acknowledg it.

I found him Ignorant in the Principles of the Christian Faith; therefore I took the more pains to inform him of the danger of dying in the *Romish* Perswasion, which is grosly opposite, by the Mixture of many absurd Traditions, to the saving Fundamentals of Christianity. He said, That he did not believe many Points of *Popery*; *viz.* The Power of *Priestly Absolution*, nor the Merits of

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Good Works to claim Salvation by: Nor that it was Lawful to Pray to any *Saint* or *Angel*: And that no *Sin* was *Venial* in its own Nature, though it were never so small. I much wondred, that he should say, He believed not any of these *Popish* Points; and yet, that he should wear a *Crucifix* at his Girdle. I desired him, not to put any Religion in Looking on It, nor in Kissing of It. He said, He put no Confidence of Salvation in It; only It was a Remembrance of his Blessed *Saviour*. I told him, That *Christ* had left no such, nor any other Memorials of Himself, but only in the Scriptures of Sacred Truth, and in the Sacraments: That it is the Office of the *Holy Spirit*, to bring every Truth necessary for Salvation, to our Remembrance: And that *Christ*, his Offices and Merits, were only to be Believed in; and were sufficient to put us in mind of our Duty, and to quicken holy Affections in us.

I said moreover, That it was a more Refined peice of *Idolatry*, to Conceive otherwise of *God* in our Thoughts, than as He had Revealed himself by the Scriptures of Truth, in his Infinite Excellencies. And therefore, to relieve us, in preventing any grosse Mistakes in our absurd Imaginations of *God*, we were bound to fix our Thoughts and Conceptions in Prayer, upon *God* in *Christ*, as Incarnate; who is the only expresse Image of the *Deity*, and not any Corporeal, dishonorable Mis-representations of *God*, by the help of Pictures or Crucifixes.

I found also, that his *Popish* Education had strongly prevailed on him, to adhere to the false and absurd Dotages of the *Romish* Church: For when I told him, That it was not safe to Dye in that Religion; He replyed, *That he was resolved to hold and persevere in it, because he had been Bred up in it.* I said, That could not be a solid Argument; for then he might be as Peremptory to dye in a sinful State, because the Principles of a Corrupt Nature were rivited in his Heart, and were grown familiar to him by Custom.

He was sometimes Pettish; yet when the Fit was off, he harkned to my Advice, and joyned with me in Prayer. I desired him, not to mock *God*, either by any deliberate Wandring in his Thoughts, while I should pray; nor by saying any *Ave-Maryes*, or *Popish* Petitions, secretly to himself. He promised me, he would not. He was troubled for his sinful Course of Life: Yet I told him, That was not Repentance deep enough. *David*'s Heart was the Centre of his Remorse; and that not only his heinous Crimes of Murder and Adultery, were his Burthen, but the Sense of his vile Corrupt Nature, which was the poysonous Spring of all scandalous Impieties. And that, as we are in our

Thanksgivings for Divine Mercies, to Ascend to the Free-Grace of *God*, in giving *Christ* to Redeem us, as the Spring-head of all Spiritual Benefits; So, in a penitent Confession of Sin, we must likewise Ascend to the Guilt and Defylement of Original Sin, whence all Actual Abominations flow. That this is a great Relief to us, when we cannot make a distinct Particular Enumeration of our Sins: And that no Hypocrite can be truly humbled for the sin of his Corrupt Nature, nor for Gospel-Unbelief, which is the direct damning Sin, as being against the very Remedy of our Recovery from a State of Sin and Misery.

Every day, after suitable Advices given to him, I Pray'd with him. He had not been Grammarred in that strange Distinction, which most of those *Popish* Malefactors had learn't, That a *Papist* may lawfully desire a *Protestants* Prayers at Home; yet that his Joyning in Prayer, is an owning of their reputed Heresie; whose Breath is Infectious, when poured out in the Solemnity of praying mutually in each others Presence. *Hill* had learnt this Evasion, though *Staley* and *Berry*, as well as *Green*, had not. I believe, the true reason, why all the other Criminals denyed me Liberty to Pray with them, was, Lest I should touch too distinctly upon the right Sore, (which they palliated, yea denyed) and so dreaded that Trouble and Perplexity, which might thereby be raised in their Consciences.

I can give no further Account of *Green*, but only this, That upon the Day before his Execution, he told me, That he had received much Information by my Discourses, and Benefit by my Prayers, in order to fit him for his Death: He thank't me for my Visits, but discharged me from farther Attendance upon him; so I went not with him to the Place of Execution, to observe what End he made.

VII. Mr. Hill.

THis *Hill* was one of the Murtherers of Sir *Edmundbury Godfrey*. He was Born and Bred a *Papist*. He was not a Shoo-maker, as was reported; but the Son of a Shoo-maker. He said, That he had been Servant to a *Recusant Lady*, and managed some of her Concernments; and went over Sea sometime, to give her an Account thereof. That he had lately hired an house for himself to Dwell in; But was not present at the aforesaid Murther: Yea, that he knew nothing of it, more or less, neither before nor after. This he often averred with so many self-Imprecations, that I was afraid to urge him for the present, to

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any farther Acknowledgment; leſt I might thereby, give him an Occaſion to aggravate his Sin, and ſeal up his Damnation with greater Obduration and Impenitency; I unfolded to him, the wide Difference betwixt the *Proteſtant* and *Popiſh Religion*; and that the Latter could not be a Religion Inſtituted by *Chriſt*, becauſe It was founded in Blood, and propagated by Artifices of Cruelty, Injuſtice, Violence, Equivocations, and Perjuries: Yea, even by falſe Appeals to the Omniſcient Judge of Innocency, when Crimes were Juridically proved againſt the Appellants.

I ſaid, That this was the deepeſt Policy of *Papiſts*, fetcht from the *Conclave* of *Hell*: For, ſuch daring and Atheiſtical Appellants, are not only poſſeſt with the Spirit of Lying, and ſtrongly deluded (while Living) to believe a falſe, abſurd Religion; but alſo, do as ſtrangely, out of an obſtinate, impenitent Heart, palliate Bloody Crimes with a flat Denyal of them, after Conviction thereof by due Proceſs of Law. Surely, ſuch a Violation of the Sentiments of Conſcience, muſt needs proceed from an Atheiſtical Denyal of *God*'s Omniſcient Inſpection, or a Prophane Doubting of the Future Judgment. As if falſe Appellants had not Souls capable of Damnation, or ſtudied how to ſeal it up more firmly to themſelves: But ſuch ſtudied Evaſion of their Crimes, render them blacker and more horrid, while they would make Gredulous Perſons ſuſpect their Accuſers to be Perjured; which is a Sin of that deep Dye, and Malignity, that it rarely admits of any Repentance in the Sinner, or Pardon from *God*. Yet ſo hardned are ſome, that they will ſtand out in the Denyal of their Crimes (though proved againſt them) to the laſt Breath. They are not afraid to look the Almighty Judge in the Face, with a Lye in their Mouth.

But then, ſuch frontleſs ſtupid Sinners preſume, they ſhall have this Relief as a Shield, to keep off their Damnation; that their Self-Imprecation was for the promoting of a greater Good; *viz.* That the *Romiſh Religion* may not lye under the Reproach of a Blood-thirſty Diſpoſition, in its Profeſſing Party; leſt, being hindred in its Propagation, if this were credited, it ſhould gradually become ſo Abominable, as to be rooted out.

Papiſts think, that they may lawfully, ſafely, yea commendably, Perjure themſelves, to promote their falſe Religion; eſpecially, if in a Tranſport of Zeal, they Imprecate themſelves, that they may ſit higher in the Good Opinion, and Implicit Faith of their blinded Proſelytes. Such was *Hill*! Who was not more ſubtilly Moulded unto, than deeply Confirmed in all *Popiſh* Principles. Hence it was, that he would not admit of any Information, which

might beget the least suspicion of their Falsity: Yet this was very Commendable in him, that when I exhorted him to take a strict Review of his Sins; that so, being deeply humbled for them, he might obtain some hopeful Prospect of their Pardon: He replyed, *That he had endeavoured to search out whatever might provoke the Lord to desert him, and suffer him to fall under the fatal Sentence pronounced upon him.* He said, *He had been Guilty of Sins enough, for which he was thus severely punisht:* Among the rest, he instanced in this; *That he had wronged one in a Twelve-penny matter; but he was now so troubled about it, that he had made Restitution since his Condemnation; although he was in extream want of Necessaries for his present Subsistence.* I Commended this in him; but withal told him, That there was one Crime committed by him, for which he could never make any Satisfaction; *viz.* The Murthering of Sir *Edmund*: yet, that upon his true Repentance, *Christ*'s Blood-shed was All-sufficient to wash away the Stain and Reproach of this most Prodigious Wickedness.

He still stood out in a peremptory Denyal, *That he knew any thing of it, more or less.* And in the usual Canting Language, affirmed, *That he was as Innocent of it, as the Child unborn.* Which Words may admit of an Equivocation: For the *Child unborn* is *Innocent*, as not being Capable of committing or declaring the Heinousness of such a Crime. But though *Hill* was Capacitated for it, with all imaginable Principles of *Jesuitical Subtilty*; yet his deepest Sophistry appeared, in pretending to be as *Innocent as the Child unborn*; *viz.* In this Sense, *Innocent*, as not able to declare his Guiltyness of the said Murther: For so he might be unable, in respect of an Oath of Secresie, which was the Seal of his Impenitency. Or, he might think to Evade the Confession of it, by this Equivocation, *viz.* I am as *Innocent* of the Fact, as there is Truth in this, That the *Child unborn* is here present, reserving this Supplement of the Assertion unto himself. And then it being unriddled in plain *English*, it comes to thus much, *I am as Innocent of the Fact laid to my Charge*; that is, There is as much Truth in affirming This, as there is in the *Childs* being present, which is yet *Unborn*: For there is not Truth in either.

I did fear, that some such Equivocation might shroud it self under *Hill*'s flat Denyal of the said Murther: Therefore, I told him, That his Ingenuity in Confessing a pecuniary Wrong, and making Restitution, could not demonstrate any sound Repentance, unless he took the Shame of this Murther upon himself, by a free Confession of it. For a sincere Penitentiary dares not conceal any sin, though of never so Ignominious a Nature. He replyed,

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That he had taken Shame to himself, in confessing his doing Wrong, and that he had violated the Integrity, and Peace of his Conscience, for a very Trifle: Therefore, I could not think, he denyed the Murther laid to his Charge, that he might maintain his Reputation. But to Confute this Plea: I knew a Fellon, who deny'd the Robbery for which he was Condemned; yet probably to insinuate into me a good Opinion of him, he Confest that he once Robb'd a poor man going to Market, but being afterward troubled in his Conscience for so doing, he inquired out where the person wronged Lived, and sent him double Restitution; *because happily* (said he) *the poor man losing of his market, might have gain'd as much as I sent him, by selling the Provisions which he was carrying thither.* Thus some will pretend to be Ingenious in Confessing hidden Crimes, and yet will stand out in denying such which are proved against them. This is but a counterfeit remorse.

On the day before *Hills* his Execution, he discharged me of farther attendance, because he said, he would be in greater retirement, to fit himself for his Death, now so neerly approaching: whereupon I took leave of him; and he prayd God to reward me for all my Visits of him.

VIII. Mr. Berry.

Berry the Porter of *Somerset-house*, was one of the Murtherers of Sir *Edmundbury Godfrey*, and was Executed some time after *Hill* and *Green*. He willingly admitted me to Visit him for many days, somtimes twice in the same day. I found him dejected at the first, yet afterwards he was reduced to a more composed frame. I observed that he had some books in his Chamber; of all which I took an inspection, and found no popish Author among them. I told him, that I much approved of his Care in the Choice of those Books, especially of the Bible, to be his Associates and Guides in his solitary Confinement. Then I advised him, to search his Heart-state God-ward, and to consider for what special sins God had deserted him, to fall into so shamefull and notorious a Crime, as the Murther of Sir *Edmundbury Godfrey*; who had Demonstrated himself to be a worthy Patriot of his Country. He replyed, that he knew nothing of it, neither before, nor after; and that he was no way Accessary to the guilt of it. I said, I could not give Credit to him in that; For the Crime was cleerly proved against him. I did not much urge him to confess it, at that time, fearing I might provoke him to be more shie of imbracing any future Visits or Advice. I bent

my Discourse, to fit him for his approaching Death; and from Scripture Demonstrated, that immediatly after the Souls expiration, every one is presented by Angels Good or Evil, (according as their state is, in which they dye) before the dreadful Tribunal of Christ, the most Impartial righteous Judge of all men. And that of what nature the sentence which then past was of, it was irrepealable. Therefore he could not be too circumspect in trying his heart-frame, which is naturally deceitful; For if his faith and repentance, (the only qualifications and evidences of a future happy State) were not solidly built on Christ, as the Rock of Salvation, after his being adjudged, there could not be any retrieval of the Sentence, though it were to the Eternal banishment of his Soul from the bliss-making Vision, and fruition of the God of Glory. This awakned him to some Remorse for the sins of his Life. I then proceeded to advise him, not to venture to die in the the Romish Perswasion; For this could not produce solid nor lasting tranquillity in any Conscience, perplext and defiled with the guilt of the least sin. In as much as Papists build their hopes of future happiness on corrupt Principles, *viz.* they mix the belief of the falsities of the Apostatical-Trent-Council with the Articles of the Apostolical Creed; which can never cement into any consistency of Truth, either in matters of Faith, or Practise. I did undertake to discover the notorious absurdity of some popish Opinions; in doing which, he was not only very attentive; but said, he did not believe many things which the Doctors of the Romish Church Teach, as necessary to be embraced for Articles of the true Faith.

I told him, I hoped that he was not stubborn in that Heresy, having declared himself better Informed. Yet He did not deny that he was a Papist. After much discourse, I drew out a little Treatise of one Mr. *Bradshaw's*, which states in short, but very solid Theses, or Propositions, the true nature of Justification by Faith in Christ, and oppugnes, yea, overthrowes the Popish doctrine of Good-works, as Meritorious of Salvation: I Lent it Mr. *Berry*, who having read it, diked it, and said, *He was much settled and confirmed in the belief of that sound and comfortable Doctrine.* He often admitted me to Pray for, and with him; he was not afraid to be Infected with the breath of an Heretick, as Mr. *Coleman*, and others of the fraternity in Conspiracy were. I doubt not but wholsome Counsel, and fervent prayer wrought much on Mr. *Berry*, to bring him to some remorse for his Sinfulness; For he gave an eminent signal of this in declaring that God had justly left him to fall under the sentence of so shameful a death, for his notorious

torious dissimulation; which was this, *viz.* That he had for his private interest, and to supply some wants he was in, changed his Protestant profession, and turned Papist, against the dictates of his Conscience, to get into imployment by the favor of that party. This he affirmed more wounded his Conscience, than all the sins which he had Committed in the whole Course of his Life. Yet still he was very shie and reserved, as unto any acknowledgement of the Notorious Murther of Sir *Edmundberry Godfrey*. But take notice, that a sincere Conscience, doth not content it self with the Confession only of some particular sin, but is most free and ready to take the shame of every sin, especially of such a crime as wilfull Murther, clearly proved against him. And that none are such proper Objects of Gods just condemnation, as such, who to cover any one sin, though never so small, will study Evasions, to deny, conceal, or extenuate it.

Thus to Cover sin, is to Add sin to sin. The Obligation to punishment takes faster hold, the Guilt remaines uncapable of being pardoned: the sin not confest, rankles and festers in the Conscience, Haunts the sinner as an affrighting Ghost, yea, the Contagious poyson spreads, till it grow so strong in the Malignity of it, that it damns Eternally.

This Alarm (or awakening Consideration) I gave to *Berry*, that I might excite him to an Ingenious Confession of the Murther of Sir *Edmundberry Godfrey*; And beside, I told him, that there was this danger in not Confessing a Crime, that it hardens the heart insensibly, to an impudent and impenitent peremptory denyal of it. And that this was the blackest mark of a Reprobate. Afterward I prayed with him, that the Lord (who is the searcher of all hearts, and the just Avenger of all lying and false appeals) would incline him to an hearty and free acknowledgement of this very Crime; that he would grant him true and deep Repentance, and strengthen his faith in the Merit of Christs Blood, for expiation of so great Guilt. *Berry* had a reprieve for some time to fit himself for death, and I hope he made Good use and improvement of it. For when the morning came, wherein he was to be executed, I found him in a more penitent, melting frame than before. I prayed with him at his Execution. I must do him this Right, as to say, that he was in a very Serious composed Temper; For I have seldom heard any Malefactor (at the publick place of suffering) express himself in such sutable and heart-broken petitions, for Divine Pardon, and renewing grace, as *Berry* did: He needed not a prayer-Book in his hand; his Soul-Agonies taught him to pray; Nor did he let

fall any thing, which smelt in the least of *Popish Leaven*. His prayer was fervent, and very composed, though death stared him in the face; yet was he not under any Consternation or dejection. He said nor any thing, either in asserting his Innocence as to the Murther of Sir *Edmundberry Godfrey*, neither as to the Religion he dyed in. He fixt his eye upward, and lookt not upon the people, being very intentive on the great work he was about. I gave him a Large time to prepare and fit himself to dye: He made some secret Ejaculations of his heart Heaven-ward: Then taking a Solemn farewel, I desired him to resigne himself up to the mercies of God in the alone and All-sufficient merits of Christ, and so I went out of the Cart; and after a little time of Consideration with himself, the Sentence of Death was executed upon him.

AN

ACCOUNT

OF THE

Five Jesuits,

Condemned to be

Drawn, Hanged, and Quartered, on *Saturday* the 14th. of *June*, 1679. viz. *Whitebread*, *Harcourt*, *Fenwick*, *Gawen*, and *Turner*.

THese five Jesuits having received the aforesaid Sentence, for Conspiring the Death of the King, and the subvertion of the Protestant Religion, I did on the Monday following (because the duty of my Office as Ordinary obliged me) offer to them my assistance to prepare them for the Execution; but they did not Admit me to their Chambers: Thereupon, I desisted from any farther offer to Visit them. Yet upon the day of their Execution I waited for an opportunity to speak with them before they were, Conducted to the Sledges.

I. Mr.

I. Mr. Harcourt

MR. *Harcourt* was first brought down from his Chamber, to be carried up to the Chappel, where a door opens to conveigh them down the stone-stairs more conveniently to the Sledges.

I thus spake to Mr. *Harcourt*, Sir, you did not think fit to admit me to any Discourse in your Chamber, but now that you are upon the very Borders of Death, and must be judged to an Eternal State in Happiness or Misery, Consider well how heinous the Crime is for which you are to suffer Death. Beg of God to give you true Repentance unto Life Eternal, and do not stand out in the denying or extenuation of your Crime.

Mr. *Harcourt* made me this slight answer, *That I needed not to trouble my self concerning Him, for he knew his Duty*; and so past away from me.

II. Mr. Whitebread.

THen came Mr. *Whitebread* from his Chamber; I said something of Advise to him as a dying Man, and told him withall, that I had earnestly pray'd that God would give him Repentance, in order to pardoning Grace and Salvation. This he resented with more Calmness and Modesty of Spirit than *Harcourt* did, and put off his Hat to me at parting.

III. Mr. Fenwick.

I Had longer Discourse with *Fenwick* in a little Room alone by himself. I did Address my self to him in more Pathetick Expressions, than to the two other, because I had more opportunity for it. In sum, I wisht him to search his heart, because every mans by Nature, is as deceitful as it is Corrupt. That he would pray to God to Undeceive him, as to any false hopes of Heaven, and not build on any Sandy Foundation, by trusting to any Humiliation for Sin, or the Merits of any Saint or Angel; And that he would not stand out in denying of his Crime. That he would consider seriously of that Sacred Scripture in the Twenty eighth of the *Prov.* of *Solomon*, the Thirteenth *verse*, He who hides his sin shall not prosper in the attempting of it, but rather exposes himself to a Curse. But whosoever Confesses and forsakes his Sin, shall obtain Mercy. He said, *That he*

had Confeſt 'twixt God and himſelf, and that was Sufficient.

I told him, that in reſpect of the great Scandal he had given, and Reproach he had brought upon Religion, which Obliges to all Fidelity towards Princes, and forbids the Subvertion of a Lawful Government, he ought to expreſs great Sorrow for, and deteſtation of ſuch Principles which deſtroy Humane Society.

But he angerly replyed, *What! do you undertake to inſtruct me, or others of my Order, as if we were not Men of Reaſon and Learning.* I told him, that I was bound to aſſiſt him as a dying Man, and to put him in mind of ſeeking his Souls Salvation, in a Right way. And that, whereas he ſlighted my Advice, he ought not to look upon any *Proteſtant Divine*, to be like Their Novices, whom they Traine up in Ignorance, as if it were the Mother of *Devotion.*

I ſaid, that I ſtood Amazed, that any man of his Learning ſhould ſo far forfeit the Repute thereof, and all the Sentiments of a Good Conſcience, as to adhere to principles ſo deſtructive to all Order, Equity, and Government eſtabliſht by Light of Nature, even among Savages.

He was not pleaſed with my diſcourſe, yet I did aſſure him, I would not deſiſt praying for him, while I could Rationally think, that he was Alive, and within the reach or benefit of my prayers. And ſo we parted.

IV, V. Mr. Gawen and Mr. Turner.

I Could not ſpeak with *Gawen* or *Turner* till they were placed in the Sledge. I ſpake but little to them, Time, and the Noiſe of the people thronging me, would not permit me to ſay much. Only I told Mr. *Gawen*, that Now death ſtared him in the face, and his judgement to an Eternal State was very Near; therefore I adviſed him not to palliate or extenuate his great Crime, much leſſe to deny it; for, he would hazard his Salvation, if he went out of the world with a falſity in his mouth.

I told him I had and would continue to pray for him and his Fellow-Criminal in the Sledge with him. So wiſhing them a penitential frame of Heart, that they might obtain Eternal Life in Chriſt, upon the drawing away of the Sledg, Mr. *Gawen* ſhewed a publick Signal of Civility to me, and thankt me. He ſeemed much more cheerful than the reſt. And I hope he had better grounds for it.

Mr. Langhorne.

AFter Sentence of Death past upon the said Unhappy Gentleman, as being Involved in the *Jesuitical Conspiracy* against the *King* and *Nation*; I Addressed my self in a Visit to him, which he Accepted. When I first came into his Chamber, I told him, That I came not to upbraid a Dying Man, though of a contrary *Religion*: That I pittyed him, as a Condemned Criminal; yet was more troubled, that he should Espouse the *Popish Perswasions* so far, as to Suspend, or Renounce rather, the Sentiments of Right Reason, in Embracing and Adhering to so Corrupt and Absurd Opinions. He answered me, *That he thought himself in a surer Way for to attain Salvation, than any of my Opinion could set themselves in. For* Protestants (said he) *follow the Mistakes of their private Judgments; and then cry them up, for the Genuine Interpretation of the Holy Scriptures. But* We (said he) *who are* Roman Catholicks, *have the Conduct of an Infallible Guide, to Interpret obscure Ambiguities in the Scriptures; For no Scripture is of any* private *Interpretation; otherwise, well-meaning Persons may propose, and put off their Fancies, for solid Conclusions, drawn from the Sacred Records of* God's Word. He said, *That therefore, there was great need of an external, Supreme, infallible Judge on Earth; whose Decision upon Appeals, can only state and determine all Controversies about matters of Faith and Practice.* I replyed, That the Divine Authority of *God*, as impreſt upon the Veracity of the Scriptures, was never separated from the same Spirit, who did Dictate them, *as unto special Guydance*; so far, as not to Desert sincere *Christians*, that they should fall into any Damnable *Heresie*. But I feared, that the *Romish Opinions* were such, though they be imposed to be Believed and Obeyed, upon the score of the *Pope's Infallibility*, equally with the sacred *Scriptures*. What Blasphemy is this, for a sinful Man to arrogate the Title of *Infallible*, due only to *God*, the Fountain and Architype of all Truth! That the *Father of Lights*, gave Mankind the Best and Safest Conduct of his own Holy, Infallible *Spirit*, in Matters aforesaid. And that the Scriptures, being exemplified from his Essential Purity and Veracity, were not defective as Human Laws; which require, an External Judge and Interpreter, distinct from themselves, in their Original Constitution. So that, *in all Things necessary to Salvation*, the Scriptures were a Perfect *Rule* and *Standard*, to dictate and determine Matters of Faith, and Christian Obedience. Yet so arrogant is the *Pope*, as to Challenge an Authority to Himself, to give the Scriptures a Sanction; yea, to Over-rule them by his Corrupt

Traditions, which he declares *Infallible*. Thus he Exautorats, and Invalidates their Divine Original, and Superintendency; as if they received all the Life of their Interpretation, from his Authoritative Dilucidation, as the *Moon* doth her Light from the *Sun*. Hence it is, that when the *Pope* enters into any Council, he hath the *Bible* placed under his Feet, while singly himself Over-rules the Council; and Exalts his sole Determination, above the sacred Records of Truth. Hence it is, that under a Pretence, that the Scriptures are Obscure, and a dead Letter in themselves, that they must be Animated with his Traditions, though never so Absurd and Contradictory to their Divine Authority, Certainty, and Perfection.

Also I said, That where the Scriptures were Obscure, in one Place, they explained that Ambiguity in another: So that, there was no need of any External Judge. And that *Protestant Divines*, did not give *out* their Private Sentiments, and Interpretations of the Scriptures, for Laws, to supersede the Innate Authority of the Scriptures; or to oblige *Christians* to an Implicit Faith and Obedience, as the *Pope* doth; who over-rules the very *Scriptures* Themselves: So that, no part of them is Canonical, but only those Books, which he declares to be such. Thus a sinful Man judges that sacred Law, by which himself, and all Men must be Judged; though he claim a Power to Pardon *Sin*, and Dispose of the Eternal Rewards of *Virtue*, or *Vice*; accordingly as himself pleases to determine the Nature and Circumstances of Both. Hence I said, It proceeded, that the Opinions of the *Romish Church* were so Corrupt, as moulded and adapted, to serve and promote the Carnal Interest of his Ambition, and the Licentiousness of his Followers.

Then he askt me, *Whether I did not think, that the* Popish *and* Protestant Religion, *might not be Reducible into a Coalition or Unity*? I answered, No; because they were so Contrariant, that they could never Cement, so as to yield a safe Conduct to Eternal Life. Inasmuch, as *Christ* himself averred, That in vain do all such Worship him, who Teach for Divine Doctrines, the Traditions of Men: That whosoever Adds or Diminishes from Scriptural-Fundamentals, despises, and seeks to nullify the Wisdom and Authority of *God* Himself. That *Popish Principles* undermine, and subvert the All-sufficiency of *Christ*, in the Execution of his Offices. That as *Socinians* cannot be accounted *Christians*, who deny the *Divinity* of *Christ*'s *Person*: So *Romanists*, who Invalidate his *Offices*, are *Anti-Christian*, in their Spirits, and in their Mis-belief.

Therefore, there is no more hope, that two Religions so opposite, should ever Cement in One, according to the Analogy of *Faith*, preferibed by *Christ*; than that Light and Darkness should agree, or have Fellowship.

Nor

Nor can there be any Colour of right Reason, for that Distinction; That *Popish Traditions* are rather *beside* the Rule and Dictates of the *Scriptures*, than directly *contrary* to them. For, whatever is not agreeable to the Revealed, Perfect Will of *God*, either directly, or by natural Consequence, or by right Deduction, it is a Sin. Consider, There is as little Hope and Comfort for that Person, who falls into a River, by slipping betwixt, or beside the Bridge; as for him, who directly casts himself into It. Both may be Drowned irrecoverably. The One, out of the Inadvertency, or Mistake of a Drunken Giddyness: The Other, out of the Presumption of a sullen Obstinacy. There are more Ways which lead to Death, than the direct Stabbing of one's self. So, Transgression on the Right-Hand, in a Superstitious Zeal, may ruin a Man's Soul, as certainly, as down-right *Atheism* and *Prophaneness*.

After these Discourses, I askt Mr. *Langborne*, That I might Pray with him? He answered me, *No*; *Yet, I desire your Prayers at Home*. He said, *That Prayer in Presence, was an Act of Communion; but it was unfit, to joyn with One, who was not a Member of the* Roman Church. I replyed, That I thought, there was little or no Difference in such distinct Praying; however, it could not be any unlawful Act. He would not Admit me to Pray *with* him: Therefore, to root out such a Scruple, I shall state now, more at large, what I then spake more succinctly. Is not Prayer an Universal Duty, and a Testification of Christian Charity? Therefore, to limit It only to such, who are Adopted into any Faction, is to look on all others, as Excommunicated from *Christ*, and the Hope of Salvation by him, as the only Head; who Influences the Universal Church, with the Spirit of Faith, Unity, and Concord.

Can any *Papist* think to receive Benefit by Prayer, himself being absent; who hath not so much Charity, as to bear *Protestants* Presence, in Praying together? What proud Singularity is this? What Inconveniency can happen, from a *Protestants* joyning with a *Papist* in Prayer, if they do not mix their Private Opinions (which are fitter for a Disputation) in the time of Praying together? Such Imprudence would turn Prayer, which is the Badge of *Christian Communion*, into an occasion of Reproach; and imbitter each others Spirits, to remain at a farther distance. To prevent such a Mischief, let them consent, that they will keep close to Scripture-Matter, and Phrases in Prayer; because in these, they are agreed. So shall they not grieve each other, by an uncharitable Exagitating and venting of their private Opinions. Yet I deny not, but that they ought to desire of *God*, that he would clear up to them

his Truth and Ways more fully; and that, in whatever they dissent, by way of Mistake about Opinions foreign, to the Essential Parts, and Fundamentals of *Christian Religion*, they may come to a right Understanding of each other; and may recede from any false Mixtures, super-added to *Christ*'s pure Religion. Therefore, to deny any *Protestant Divine*, to Pray with *Popish Persons* Condemned, when they cannot have the Relief thereof, from any of their own Perswasion; lest they should Confirm them in their corrupt Principles, or joyn wicked Counsels, to diffuse their Treasonable Designs, by Messages, to put Plots in Execution, is a Warrant to deny them the Assistance of their own Party. Yet they stick not, to grow sullen and insolent, in rejecting the Prayers of *Protestant Divines*.

How careless of, and cruel to their own Souls, are such, who will not by all Lawful Helps, secure and promote their Souls everlasting Blessedness! Is not this such a Breach of Charity, as to make voyd their own Prayers for Themselves? and to limit *Christian Religion*, only to the *Roman Church*, which is but a Corner of the *Christian World*; and cannot be properly *Catholick*, unless It embrace an *Universal Charity* for *All Christians*, who Profess the same *Christ*, and the same Fundamentals of *Christianity*? But *Protestants*, have not so departed from the *Church of Rome*, as to hate all Persons of her *Society*; but only, their Corruptions in Doctrine and Practice. We deny not to them, the *Duties* of *Common Charity*; or such *Requisite Assistances* at the time of *Extreme Sickness*, or *Death*, which may safely consist with their not being Confirmed in *Popish Principles*, too deeply rooted in them already; and the *Consistency* of the *Establisht Government*, in the *English Church*, and *State*. After these Conferences with Mr. *Langhorne*, I askt him, Whether he were the very Person Accused before the *Committee* of *Parliament*, in 1666; for being Conscious, at least, of the *Conflagration* of *London*, by *Treachery*: Because Mr. *Richard Langhorne*, Counsellor at the *Temple*, is said in a Deposition upon Oath, to have cast out Threatning Words about the said *Conspiracy*? —— He answered me, *That he was the Person then Accused; but knew no more of the Firing of* London, *than he did of this* Plot. But what he knew of This, is sufficiently Demonstrated, by his being Condemned, and Executed for a Well-wisher to It, and Agent in It. I offer'd a second Visit to him, on the *Thursday* before his *Execution*; but he sent me Thanks, and desired to be wholly Retired to himself. So being in the *Country* when he was Executed, I cannot give any further Account concerning him.

THE

THE
False Appealing *Jesuits*, Silenced and Confuted:
OR,
A Discovery of their False Courage and Chearfulness at Execution; how differenced from the hidden Manna *of Real* Martyrs.

I Do more than probably believe, that the *Jesuits* appeals relating to their Innocency, were meer Equivocations; and that I may not be censured to wrong them by a suspicion only, I shall Endeavour to prove, that they made false Apologies and Appeals. This I shall do three ways.

First, I will present you, with many Assertions of the Doctors of their own Church and Society, who maintain Equivocation, yea down right Perjury, Lawful in those Circumstances, which occurred to these *Jesuits*.

Secondly, I shall demonstrate, how Suitably they drew the Coppy of their Defence, after the Original Pattern set them by the Precedent Fathers of the same Society.

Thirdly, I shall Demonstrate, how deep-dyed a Sin it is, how great mischief it doth, and what exemplary remarkable punishment, God usually inflicts on such false Appellants.

First, IT is very likely, these *Jesuites* were Induced to make Equivocating Appeals when dying, because so many Doctors of their Church assert these to be Venial, nay Lawful in many Cases. *Soto*, who was a Principal Divine in the Council of *Trent*, He acknowledges Perjury to be a greater Sin than Murther: Notwithstanding he maintains the Violation of *Promissory and Assertory Oaths*, to be only *Venial, not Mortal Sins, how habitual and customary soever they be*: So that, thereby, the dint of the Magistrates just Sentence, may be *avoided*, or the *Catholick Cause* promoted.

Now, if *rash* Appeals be (in the *right* Construction of them) a great Contempt of God. *False Ones* must needs be an high degree of *Blasphemy and Atheism*. These, joyned with self-Imprecations, are a *Mocking* of the Divine Majesty, and the sending up of a *Challenge* to the God of Truth, to damn the Appellant, if he speaks what is False, or any way Conceals the Truth. Yet in the *Jesuits* account, not only Officious Lyes, but *downright Perjuries are Lawful*; when they may serve the *Interest* of their Church, *maintain* their false Doctrine, or *Conceal* their Hellish Designes. It is a great peice of *Piety*, to make Lies for the promoting of their Religion; *So Ludovicus Vives*, and *Estius* cum *Comment in Tim.* lib. 1. cap. 11. pag. 150.

Here it is to be Observ'd, that the third *Lateran Council* decreed it Lawful, to Depose and Kill any Prince Infected with Heresy (*that is to say*) being a Profest Protestant. Hereupon, these *Jesuits* thought, *They needed not the help of an Equivocation*, in asserting of their Innocency; because by the *Maxims* of their Bloody and Hellish Divinity, they affirm that it is *better*, to suffer a King to be Slain, than *to reveal* the Confession, of such a design intended. So *Eudæmon in Apolog. Garnets*, ch. 13. *And Suarez Tractatu de Pœnitentia*, That the Lord gave to St. *Peter*, and Consequently to the *Pope*, Power to make *that which is sin, to be no Sin*. So *Bellarm. in Barkleium*, ch. 31. That to Kill a King who is deposed, is not to Kill a *King*, but only a *private Person*. So *Tolet, lib. 4. De Instructione Sacerdotali*, ch. 58.

That, he is not a Murtherer, who Kills an Excommunicated Perſon, being *poſſeſt with Zeal towards our Mother, the Catholick Church.* —— So, *Pope Urban*, in the *23d. Cauſe*, and *5th. Queſtion*: That the Sentences, Decrees, and Judgments of Judges, who are Excommunicated, (*as all* Proteſtants *are by them*) are *Void, and of no Authority.* So *Tolet, lib. primo, De Inſtitutione Sacerdotali*, cap. 13. That the *Pope* is Lord of all the *Temporal Poſſeſſions* of Kingdoms. —— So *Bellarm.* in *Barklaium*, cap. 21.

Cardinal *Du Perron*, in his *Oration* made to the States in *Paris*, (upon the 15*th.* of *January*, 1615.) doth not think it fit, that a *King* ſhould be Killed, but only Depoſed; *which is all one, as to Condemn him to Dye*: Becauſe (*as they ſay*) from the time of his Depoſing, he is no more a *Lawful King*; but an *Uſurper*. Now, every *Uſurper* of a Kingdom, may Lawfully be Killed. The ſaid Cardinal, *Equivocates* in his Advice. For, he ſpeaks to this *Effect*: Let us not Kill an *Heretical King*, but Depoſe him. *That is*; *Let us however, Diſarme him of his Authority, that he may be Killed.* Let us take his *Title* from him, which is a *Means to preſerve* his Life. Let us *not* Kill him, *while* he is a *King*; but let us Depoſe him: And *then*, who-ever Kills him, ſhall not Kill a *King*. Theſe Sayings, are full of *Contradiction, and very Weakly, yea Wickedly, ſet together.*

By ſuch *Popiſh Principles*, the very *Foundations* of the *Engliſh Government*, are quite blown up; as if they had been *at the Mercy of* Faux. They hold, That the Nation being *Heretical*, (becauſe It will not ſtoop to the Yoke of *Anti-Chriſtian Tyranny*) hath no Government properly Its Own; No *King*, no Subjects, no Parliament, no Laws, Liberties, or Propriety in any thing. They think, they may deal with Us, as *Monſters* of Mankind, who have Forfeited all into their Hands; and nothing ſhall hinder them from taking Poſſeſſion, any longer, than till they can Maſter the Power of our Sovereign Lord, the *King*, and his Laws.

They deny, we can have any *Legal Parliament*; becauſe the *Peers*, (they alleadge) are *Infamous as Hereticks*. And Free-holders, to Chooſe and be Choſen for Commonners, *have no Propriety*. None have Power (*they ſay*) by Conſequence, to Make *Laws*, to Require or Grant *Subſidies*: For no Order of Men, among Hereticks, *have any thing of their Own, to Give or Grant*. All is Forfeited from them, for their *Hereſie*. They hold, That our Laws are of no more Force, than the *Agreement of a Company of Robbers*: Becauſe, being Excommunicated, we are, *Ipſo Facto*, Diveſted of all Civil Right, and Propriety in our Laws, Eſtates, Liberties, and Municipal Priviledges. So that, theſe *Jeſuits* pleaded Innocency, becauſe they Acted *By and Under the* Pope's *Commiſſion*; which is Preſumptively-Conſtructive, for Depræda*tion* of our Goods, and the Deſtruction of our Lives, upon his Iſſuing out the Sentence of *Excommunication*; *though no Declaration ſhould expreſly injoyn the Execution of* Rapine *and* Murther.

To be ſure, He who will Regulate himſelf by *Their Maxims*, may Act any Wickedneſs in the World, without any fear of *Deadly Guilt*. Yet, *That Church* pretends to a *Monopoly of All the Holineſs upon Earth.*

They may *perſiſt till Death*, in all Perfidiouſneſs to *God* and Man, in Breach of Promiſes and Compacts, in all Lying and Perjuries, in Slandering or Detraction; yea, in all Unmercifulneſs and Cruelty to *Proteſtants*: and yet, *Not fall ſhort of Salvation*, if theſe *Impoſtors* may be truſted upon their *Own Maxims*. Theſe abominable Practices, *are but Specks or Motes*; not *Againſt* the Law of *God*, (the End of which, is *Charity*) but only *Beſide* It. So *Durandus, Vega, Rada, Herrera, Eſtius, Becanus*. All theſe afore-mentioned Crimes, are but *Peccadilloes* in Their account, when Committed againſt *Proteſtants*. For, they owe *Theſe*, *No Charity*; and therefore, may juſtly Contrive their Deſtruction, as *Hereticks*. If an *Atheiſt* had a mind, to render the Chriſtian Name *Odious*, and the Goſpel a *Licentious Doctrine*, tending to *Debauch* Mankind; He could need no greater Argument, but only *This*, *viz.* To perſwade Men, that the *Maxims* of the *Roman Divines*, are *Conformed to the Rules of* Chriſt, *and* Chriſtianity. For, Do not *Popiſh* Doctors *Reverence* Hypocriſie, as an *Holy Art*? A Lye, though very *Groſs*, is only *Venial* in *Their* account, unleſs it do *Much* Miſchief; *not ſo*, when it is only againſt *Truth it ſelf*. Thus, it may be *as Innocent*, to tell Lies, *as Truth*; *and as Criminal to ſpeak Truth, as Lies*. There will be no Difference in their *Own Nature*, unleſs by accident, they do Hurt *Alike*. Thus *Soto, ibid. Lib 5. Queſt. 7. Artic. 4. Pag.* 168. Yea, *Antonius Cordubæ* determins, that a Perſon Interrogated by a Judge, whether ſuch a Crime were Committed by him, may *Safely Deny It*, (although he *Did It*) with this *Reſerve*, *I am not bound to Diſcover It*; though he

be be upon his Oath, to declare the whole Truth. He may Equivocate in usual Form, sayes *Lopez. cap. 51. pag. 264. Angel Sum. V. Confess. N. 1.*

Yea, *Popish Doctors* have Devices to *Legitimate* the worst Wickedness. *Bellarmine* sayes, If the *Pope* should forbid Vertue, and command Vice, the *Church* must *practice Vice*, or *sin against Her Conscience*. If the *Pope* can dispense with Vows, which are *Solemn Promises made to God*, why not with the Guilt of *False Appeals*? So *Cajus, pars Sexta, Rubr. de Penitentia.*

Some affirm, That the *Pope* can *Legitimate* Incest: If so, by the same Reason he may pardon False Appeals. For, What are such, but a Spiritual Incest, committed 'twixt the Heart and Tongue; which ought to agree in speaking Truth, for this is the Souls-Chastity? They count it better than Innocent, to abuse the World with Lies, even in point of Religion. Surely, if the Injury be not Great there, wherein can it be Small? Yea, they allow of Lies, in their very Devotion. *Peter Abbot* of *Cluny*, declares That in one *Church-Hymne*, in the Praise of St. *Bennet*, he found Twenty-four Lyes, at least. They affirm, That they may safely Lye, in Confessing, that they abhor the Sin confest: Yet themselves look upon the *Confessors Chair*, as the *Divine Tribunal*. So *Angelus, Sylvester, Navar.* Cap. 21. Num. 37. *Covarruvius, Soto, Bannes.* Now, if they may lawfully Lye, in doing Penance, when or wherein will they speak Truth? If such a Sacred Part of their Religion be thus Prophaned, we may well conclude, that whersoever they find any Liberty for speech, they must have License to Lye, and that *ex Officio*.

Nor can we rationally expect from *Jesuits*, that they will Swear the Truth at *Death*. You will say, Then *Conscience* is more awakned, made quick and serious in the Directive and Corrective Part of its Office. So that, the most profligate sort of Sinners, when Dying, will not dare but to declare the Truth. I reply: Yet *Jesuits* are Errant Designers upon *Mens Consciences*, to seat themselves as Over-awing *Dem-Gods* therein, while they dictate Cheats and Dotages unto them.

Yea, How do these *Seducers* instruct their Novices, to believe such strange Absurdities, which Themselves deny at *Death*? Then they detest all *Lying Doctrines* and *Miracles*; as also, all *Dispensations* for *Equivocating*. This they pretend to do, when they have a Prospect of *Damnation* at *Death*; and to make the World believe, that *Protestants* Charge them with False Imputations. Yet I cannot suppose them to be *Serious*, in Renouncing their False Tenets at Death. For, if they did heartily do it, How could they averr, that they Dyed in the Profession of the *Romish Church*? What Contradictions are these *Asseverations*? If they spake the Truth, *when Dying*, then were they *Apostats* from that *Religion*, which themselves style *Catholick* and *Apostolick*. These *Jesuitical Impostors* dread not Damnation it self, while they turn themselves into all Forms; and for their Interest, affirm and deny the same thing in a Breath; whereas Truth is the same Eternally, and Alters not. Yet, these Men live by a false Religion, for Earthly Interest and Grandeur: But, after all their Dissimulation and Intrigues, seem to Dye in the right Religion, Instituted by *Christ*.

Hence it was, That they *Disclaimed* the Merit of *Good Works*; and at their Execution, did not so much as *Touch upon any Thing grosly different*, from the Purity of the *Protestant Religion*. Hence it was, that they Pray'd not *Audibly* to any Saint or Angel: For, had they *Grosly Contradicted* the *Scriptures* at their Death, their Appeals (they thought) would not so *Cleverly* have been Believed by Credulous, Vulgar Minds. *It may be*, in their Appeal to *God*, they Equivocated, and *meant*, that they Appealed to the *Pope*; whom they style, *Their Lord God*, as seated High in the Veneration of their Hearts. For they give little less, than *Divine Honour* to Him, in presuming, that his *Unbelyness-Absolution*, is an *Immediate Ticket*, to Challenge *Heaven* by, and to wash them clean from the *Guilt* and *Reproach* of the Greatest Villanies.

Doubtless, these Appealers were so well *known to*, and Approved by his Holiness, as it was a Wonder, that he did not *work a Miracle* for their Impunity. However, It is likely, that he *so far* honored these Eldest Sons in the Mystery of Iniquity, that they escapt *Purgatory* by some rare Contrivance, and were Dignifyed Saints immediately after Death, *for being Knights of the Post*. Doubtless they were *hardned in* this presumption, that the *Pope* hath power to *Dispense with* the Sentiments of right reason, yea can make void the *positive Duties of the Divine Law*. Hence it is the *common Doctrine of their Church*, That it is not Lawful *to keep Faith* with *Heretick*, in promissory Oaths, or *Assertory Justifications* of their Integrity. *Romish* Doctors affirm, that if the *Pope* constitute and declare Virtue to be *Vice*, and the most abominable

Crimes to be *Innocency*, they are bound under the Penalty of Damnation to believe him.

Now this is to Arrogate a Power *above God himself*, who cannot alter the Eternal Nature of Moral Principles, which are such *Fixed Truths*, that what is Right and Just, or Wicked and Unjust in the Nature of the *thing it self*, was such, *before any* declaration of the Will of God concerning it was superadded. Therefore *to change the Measures of Good and Evil*, which are Originally founded in the Essential Intrinseal Goodness and Badness of *Principles*, is to give a *Dispensation* to Sin. It is to *Exantorate or Invalidate* the Eternal Principles of Virtue, although these be Established on the very *Dictates of right Reason*. This is to *Supersede* and make *void* the Authority of God himself, who hath Implanted those *common Sentiments* of what is right or wrong, in the Hearts of all Men. They, who draw all Appeals to the *Pope* for the Decision of what we are to believe or practise, though contrary to *Divine* Revelation (which is to make God himself a Lyar) how can such Miscreans be credited in the most solemn Asseverations of their Integrity? Had these impostors turned their Eye, with an *Holy, Awful Reverence upon God*, the *Prototype of Truth*; had they had any regard of his *Omniscient Inquisition*, after false Appellants, they durst not have *Challenged* his Justice, to detect and punish their Impudent Assertions. Surely, they *dreamt* of being weighed in Saint *Michaels* Ballance, which is a *Popish* invention to deceive dying persons; as if their *Meritorious* Treasons for promoting the *Catholick* Religion, should *Out-weigh* their Lying Appeals; that so, they might *not bind a Curse* upon their Souls, but directly go to Heaven. Thus, they did not weigh themselves in the *Even* Ballance of Gods Sacred Law, but flattered themselves in the Contrivances of a deceitful Heart; because any one grain of Sin, makes all real Good works of *no value at all in Gods account*, when he makes a Righteous disquisition of the Nature *of our Actions*. *All the Wayes of a Man, are Clean in his own Eyes; but the Lord weighs the Spirit*, Prov. 16. 2. The Heart of a Sinner, often mistakes the Nature of its own Actions; and yet, a False *Appeal concerning them, doth not Appale him*. I desire all False Appellants, to consider well, how they *Seal up their Damnation to themselves*. I remember, how the *Wife* suspected of Adultery, was *Tryed* by *God's* own Order and Appointment, in the 5th. Chapter of *Numb*. The Oblation to Try and Discover, was called *An Offering of Memorial, to bring Iniquity to Remembrance*, verf. the 15th. The Lord's Jealousie, will wax *Hot*, and his Fury *Flame forth* against Hypocritical Appellants. *God* Himself, will become a *more Zealous Witness*, and as *Severe a Judge*, to Entayl their Self-Imprecations upon themselves, and their Posterity. The *Sacrament* of *Christ's* bitter Death and Passion, shall not *Purge away* their Guilt, nor *Comfort them* in asserting of their Innocency: It shall rather *Revive* and *ingraven their Iniquity, in the horrid Reflexions of their Conscience*. Their Appeal, shall not prove their *Compurgation*; but shall more *suddenly and strongely Reveal* their Iniquity, to their Shame: while Upright Souls are made more Fruitful in a Conception of *Holy Thoughts*, and are impregnated with all the Graces of *Christ's Spirit*. An Hypocrites Belly shall swell with *Pain*, while he prepares *Deceit*; and when he falls in Travel with Iniquity, *Satan*, (*that Lying Spirit*) shall take the *Deeper Possession* of him. His *Sin shall be brought more sadly to* Remembrance, *Haunt him in the Guilt, and Hunt him to swift Destruction*.

Thus a False Appeal, like the *Jealousie-Water*, shall hasten a Consumption upon the *Credit* of every *Impostor*. The Curse shall enter *as Oyl into his Bones*; yea, soak *deeper* into his very Soul. Thus *Perjury* binds *firm*, every Self-Imprecation upon the *Hypocritical Appellant*. Such *Prostituting* of Sinners Consciences to Perjury, in making false *Apologies* to be Credited, is an *Great a Sin*, as the *Heathens* Sacrificing of their *Children* to the *Idol-Moloch*. For such False Appeals, may ruin thousands of *Deluded Souls*; causing them to Justifie the Wicked, and Condemn Righteous Judges: Both which, are equally an *Abomination to the Lord*. It is very observable, in the 5th. of *Numbers*, the 15th. That in the *Oblation* made for Tryal of the suspected Wife, there was *No Oyl, nor Frankincense*, mixt with the Offering of Jealousie. *This signified*, that while any Sinner gives the *Lord* cause, to suspect the *Chastity, and Loyalty of his Soul*, in any False Appeal; such an *Impudent Pretender* unto Truth, (*which ought to be the Heart and Tongue, in the sacred Bond of Chastity and Agreement*) shall not go Unpunisht. He cannot have any Hope of being *Anointed with the Spirit of Holiness, and of Power*. His best Services, shall not be Received with any *Merciful Interpretation*; nor can the Prayers of such, *yield any Delightful Sweet to*

the

the Lord; becauſe they cannot be mixt with the *Fragrant Incenſe* of *Chriſt*'s Meritorious Interceſſion. This Advocate, ſhall rather turn the *Edge of his juſt Indignation againſt them*: Yea, by degrees, ſuch Sinners will *Commence* from *Lying Equivocations*, to down-right *Perjurious Atheiſm*, and the ſcoffing at all *Religious Fear of Damnation*, to all Eternity. Apologies *artificially* contrived, neither cover the *Scandal* of the Sin, nor *Cure* or *Recover* the Sinner. They are rather Libelling Accuſations againſt *God*'s *Juſtice*, who hath *found out* the Hypocrite, in his *Atheiſtical Preſumption* of *Impunity*. Such Self-Defences, rather *aggravate* Guilt, than *waſh* away the *Stain of Sin*, or *Reproach*.

Ingenuouſly to Confeſs the Crime laid to our Charge, and proved upon us, is the *only Honorable Apology*, and not any *Sordid Yielding up of the Cauſe*. *Judah*'s Name, which ſignifyed to give Praiſe to *God* by Confeſſion of Sin, was made good by his Practice, in the Caſe of *Thamar*. A *True Penitentiaries* Heart, is *Grieved for* his Offence, and not *Imbittered againſt* any Adverſary, for Charging It *Home* upon him. Thus, by Ingenuity, *we prevent* the Judgment, and ſeverer Condemnation of the *Lord*. He will never *Reject ſuch*, who will put themſelves to *Shame*; but will then be moſt *pacifyed*, when they leaſt *ſpare Themſelves*. At *Chriſt*'s Tribunal, to Juſtify ones Self, is to *Loſe the Cauſe*, and more *incenſe* the Judge of all the World. *There*, impudent Appealers ſhall neither be able to *Conceal*, nor to *Deny* their Crimes. *Then*, they ſhall not *Defend* themſelves, much leſs, *Glory* in their Shame. A free Penitential Confeſſion, Reconciles *God* to the Sinner; and the Sinner to *Himſelf*, in the Recovery of his Loſt *Peace* and *Reputation*. Yea, it is attended with the Wonderful *Efficacy of Faith*; not only in applying the Merit and Vertue of *Chriſt*'s *Blood*, ſhed for the *Expiation of Guilt*; but it alſo obtains *Singular Remarks of Divine Favor*. I ſhall inſtance *This*, in a Miniſter; who once joyned with others of his Brethren, in Ejecting *Satan* out of one Poſſeſt. *Satan* being *loath* to be diſturbed or ejected, deſigned to *diſcourage* this Miniſter, by ſuggeſting to the poſſeſt Perſon, that he was formerly of a *Scandalous Converſation*; whereof the *Demoniack* Accuſed him *before* All who were preſent. The Faithful Servant of the moſt *High God*, *acknowledged* all thoſe Crimes laid to his Charge, and took the *Shame of them* to Himſelf; thereby giving *Glory* to the Lord. Hereupon, he grew *more Confident*, that the *Lord* would ſignally Honor him, as an Inſtrument to Eject *Satan* out of the Poſſeſt Perſon. Hereupon, he ſet himſelf more humbly and fervently to Pray; and in the very time of the Duty, the *Devil* flew out of his Long-loved Tennement; ſo that, the *Damoniack* was not longer Tormented by him. If theſe *Jeſuits* had been as *Ingenuous Confeſſors*, as they had been *Buſie Confeſſors*, in *racking* other Mens Conſciences; This *it ſelf*, had been a *Miracle*. But they *Dye* in the ſame Impoſtures, which they promote while they *Live*. Their Religion, (*as they have moulded it to Secular Intereſt*) is nothing but a Cheat, *Varniſht over* with Specious Shews of *Piety*: It is only a *Fardle of Lyes* ſubtilly packt together, and the *Dead-Sea* of all abominable *Impieties*. Therefore, no wonder, if ſuch who avowedly profeſs the *Trade* of *Seduction*, are as Dextrous at the *Art of Equivocation*. Hence it is, that they Obſtinately and Impudently *ſport Themſelves*, in maintaining that *Myſtery of Iniquity*, againſt all Right Reaſon, and Self-Conviction. While they draw all Appeals to the *Pope*, *as Infallible*, they preſume, that He can *ſuperſede* the Righteous Judgment of the ſupreme *Majeſty* of Heaven, in delivering of them from the *Curſe* of their Falſe Appeals.

All the fore-going Conſiderations being well weighed, the Self-Imprecating Appeals of theſe *Jeſuits*, *If they were not as Innocent as the Child Unborn*, needed not ſtagger any Perſon, concerning the Juſtice of their Condemnation and Execution. For, *that Form* of their Canting Plea, which very probably, was *preſcribed* to them, or *fore-agreed to* among themſelves, without any Alteration, may be *thus* Unriddled; *viz.* I can no more *Proteſt* my Innocency, than the *Child Unborn can*. I cannot *Really* do it; though in Artificial Words I may *Endeavour* it. Or *Thus*: The Child Unborn is *Really Innocent*, but cannot *Proteſt* it. I *may* and *do* proteſt it; yet have it *not Really* to proteſt: Nor is the Child Unborn *really* Innocent. *True*, It cannot be Charged with any Injurious *Fact*; yet, *is It not Innocent*, becauſe *the Rectitude of Human Nature*, *or that Original Righteouſneſs*, *which ought to be in It*, *by the Law of its Primitive Creation in* Adam, *the Root and Common Truſtee of Perfect Righteouſneſs*, *for his Poſterity*, *is by his Apoſtacy*, *juſtly wanting in every Child*. There is in the Nature of the Child Unborn, a *Seminal* Averſneſs to *God*, and a *Propenſneſs* to all Evil. Therefore, to affirm, That they were as Innocent as the Child Unborn, *was as much as to ſay*, That

They were Guilty before God; for, *So is the Child Unborn.*

Yet, the *Council of Trent* hath Determined, (as an *Article* of *Faith*) That in *Baptiſm*, all the true and proper Nature of Original Sin, is quite aboliſht. Upon *That account* (*They* ſay) *God himſelf, cannot bind any One to Repent of it any more, than of an Innocent, Harmleſs Thing.* Council Trident. Seſſ. 5. *cap.* 4. *Soto ibid.* So, theſe Maleſactors, being now about to Receive (as they preſumed) the *Baptiſm and Crown of Martyrdom*, thought this would immediately *waſh away* the Guilt and Stayn of their Bloody Crimes; yea, *Repair* the Integrity and Peace of their Conſcience, after a *Falſe* avowing of their Innocency. Poſſibly, they reputed themſelves Innocent, becauſe they were Arraigned before a *Proteſtant-Court* of *Judicature*; which *they* counted *Incompetent*, to take Cognizance of their Crimes; and ſo were Innocent, in *That* Reſpect. Or, themſelves eſteemed it, a *Meritorious Act*, to *Murther Hereticks.* This *De Graſſis* proves, out of their *Own Church-Laws.* Graſſ. *lib.* 2. *cap.* 11. *Numb.* 12. *Barronius* alſo, *Commends* the Murthering of *Proteſtants*, as having Forfeited their Lives by the Sentence of *Excommunication*, pronounced againſt them Yearly.

Suarez, an Eminent Author, in the Fourth Chapter of his Sixth Book, againſt the King of *Great-Britain*, ſaith, That if the *Pope* Depoſes a *King*, *without giving Expreſs Commiſſion to Kill him*: In *That* Caſe (he Curſedly ſaith) It belongs only to his *Lawful Succeſſor*, if he be a *Catholick*; or, if *He will not do it*, then, it *belongs to the Common People to do it.* Yea generally, *Bellarmine*, *Becanus*, *Francis de Verona*, *Ribadinera*, *Gretzer*, *Eudamon-Johannes*, and *Emanuel Sa*, (all which, amount to more than only *Mariana*, as Mr *Gawen* untruly Alledged) Theſe maintain, *That the* Pope *hath Power to Chaſtiſe* (*yea*, *Kill*) *Heretical Princes.* From the Depoſition of *Henry* the 3*d.* by *Sixtus* the 5*th.* enſued the *Parricide* Committed by *Jaques-Clement*: For the which, the ſaid *Pope* gave *Thanks* to *God*, in open *Conſiſtory.* This *Oration* was Printed at *Paris*, by *Nicholas Nivelle*, and *Rollin Thierri*; with *Approbation* of three Doctors, *viz. Boucher*, *De Creil*, and *Ancelin.* Or (it may be) they pleaded their Integrity, becauſe they *Acted by, and under the* Pope's *Commiſſion*; who (as they believe) can *Legitimate* the worſt of Crimes, ſo as to make them become *Real Virtues.* This Aſſertion I believe no more, than I do *that Rapper* of the *Popiſh Miracle*, pretended to be wrought upon *this* Occaſion: A *Polonian* Gentleman, ſpeaking ſlightly of the *Pope* at Dinner among his Friends, the *White-Bread* next to him, became preſently as *Black as Ink*; But upon his Penitential Recanting, it turned *Whiter than it was before.* Thus their *Appeals* are of as much Credit, as their *Fabulous Miracles.*

Or, it may be, they Pleaded their Integrity, as their Holy Father, the *Pope*, *aſſumes High Names of Sanctity*; being himſelf of a *clean Contrary* Diſpoſition. Thus a *Cruel Pope*, takes the Title of *Clement*; and *Maleſacius*, will needs pretend to be *Boniface.* This is to be Innocent, *per Antiphraſin*, by the Rule of Contraries.

But, that it may not ſeem *ſtrange*, that Dying-Criminals will falſly avow their *Innocency*, my ſelf, in my late *Experience*, (as *Ordinary* of *Newgate*) have known ſome Maleſactors Condemned for *Murther* and *Burglaries*, to have gone out of the World, with a *Notorious* Aſſerting of their Integrity; although they had twice or thrice Confeſt to me, (with ſome ſeeming Remorſe) that they were juſtly Condemned for the ſaid Crimes.

I do believe, that the *Jeſuits* have been their *Tutors*, *Patterns*, and *Patrons*, in ſuch Abominable Untruths. I ſhall more *cloſely* Convince all Unbyaſſed Perſons, that theſe *Five Jeſuits* could not be Innocent. Their Witneſſes from St. *Omers*, were Votaries *Trayn'd up* in their Religion, and ſworn at their Entrance into the *Colledge*, to obey their Superiours Inſtructions. Therefore, ſome of them being askt by the *Honorable Court* of *Judicature*, What they could averr (as to their *own Knowledge*) about a very Material Queſtion? replyed, *That they were not Inſtructed to Anſwer that Point*: Which demonſtrates, *that* they were *Fore-taught*, as *Parrots*, what to alledge in *other* Reſpects, to have invalidated Doctor *Oates* his Teſtimony: Yet were they Heard with *Wonderful Patience and Candour.* Nay, the *Jeſuits* themſelves, when they made their *Own Defence*, did offer nothing of any conſiderable weight, *but meer Sophiſtical Evaſions*, why the *Court* ſhould not proceed to paſs Judgment upon them. At their Execution, *What Self-Imprecations* did they uſe, as if they would by Theſe, *as a Magical Conjuration, Charm the Publick Spectators*, to give Credit to their Lying and *Atheiſtical Appeals.*

Yet,

Yet, these Disturbers and Underminers of Human Society, before they were turned out of the World, thought it Necessary, to *Charm the Secret-biting-Accusations of their Consciences*, with Father *Whitebread*'s Absolution, which they *Received* (in all probability) when they *Whispered* together. This they Reserved *till Now*, as a *Presumptive Purgation of all their Crimes*, and as a *Safe Ticket*, or *Transport unto Heaven*. They counted *Atheistical Lyes*, to be St. *Peter*'s *Keys*, to Open *Paradise* unto them; Or a most Dextrous *Artificial Pick-lock*, to screw themselves into a Good Opinion with the Credulous, Vulgar People. But, as *that Witty* Pope *said*, (when he Sprinkled *Holy-Water* on *Romish Novices*, and they Expected *Miraculous* Effects) *He who* will be *Deceived, let his Superstitious Conceit be* Rewarded with a Cheat: *So say I*; Let *Papists* be deluded with false Protestations, who believe a *Religion, stuft with Lyes and Blasphemies*. But, let not any *Protestant* be so *Infected*, as to Resigne their *Reason*, and Resolve their *Faith*, into the Conduct of *their bare* Assertions; who Promote their Church, by all *Deceivableness of Unrighteousness*. How are *Popish Novices* in a *blind Zeal*, hurryed on by such Sophisters, to perpetrate the most Notorious Assassinations of Princes; *and not to Boggle at This*; as if it were a Vertue highly Meritorious. Thus do such Bigots *gratify* the Blood-thirsty Humor of the *Scarlet Whore*, and *Execute* the Fury of the *Romish Beast*. And yet, when *Jesuits* are Justly put to Death for *Villainous Treasons*, they dare protest, that they Dye *Martyrs* for the Cause of their Blessed *Jesus*; whom they Crucify afresh, not only by the Hands of an *Idolatrous Mass-Priest*, but in the Persecution of the Professors of his *pure Religion*.

I will give some *proof* of this. *Baron Heuz*, one of his Majestie's Justiciaries in *Ireland*, assured a Person of Honor, that one *John Curphy*, a *Papist*, Condemned for a *Burglary*, in the Year 1671. at the time of his Execution, did *peremptorily Deny* the Fact, and made solemn Appeals to *God* of his Innocency. Yet, the *Contrary was thus Discovered*: After he had Hung some little time, the *Rope by Chance brake*; so he fell down a little Stunned: Yet some *Seed of Life* remaining in him, he was brought to his perfect Speech. Hereupon, Terror was so deeply impresst upon his Conscience, *for Lying*, (though counted a *Venial* Sin before) that he was forced to Confess the Fact; and after some time given him for Repentance, he was Executed as he deserved.

Thus you see, that *Impudent, Impenitent Malefactors*, at different *Seasons*, have different *Sentiments* of *God*'s Omniscient Justice, for *Forging* Lies deliberately, to make the World believe, that they are Innocent. God *is concerned*, in the Honor of his Justice, to Vindicate his Omniscience, in some *strange* Discovery of such Matchless *Impostors*; who can *hardly Repent in the time of Dying*. Indeed, it is not probable, they should; who *Entayl* upon themselves, a Voluntary Curse, by their *pertinacious* Dissimulation, and their *Lying Artifices*. These Men, are of late, *Commenced* such profound Doctors in all Treason, Rebellion, Cruelty, *and what not*, which may destroy a *Protestant* Government, that they *out-strip* all former Monsters of *Impiety*. Had this Unparellel'd Villainy been *Effected*, it would have been Celebrated for a Meritorious Act, in Contriving a *Speedier and more Effectual Method*, for the Propagation of the *Romish* Perswasion.

This, is not the *Truly, Antient, Apostolical Faith*; but a *Mushrom* of Fancy, started up, out of an Affectation of *Superstitious Novelty*; and cherisht or spred by the *Boundless Ambition* of Earthly Pomp and Grandeur. How can any Man, who hath not quite Extinguisht *all Sparks of Reason and Ingenuity*, Embrace *such a* Religion; which any *Idiot* may be *Ashamed to Live in*, and *Afraid to Dye in*? For, it is a Miscellany of *Blasphemies*, and all *Absurd* Opinions; yea, of all *Impieties*.

Hereby, it comes to pass, *that at last*, they are not able to put any Difference 'twixt Light and Darkness, Truth and Falshood; nor to distinguish Righteousness, from Violence and Injustice; nor Piety it self, from the Extremity of Prophaneness.

I have done with the Discovery of the Falseness of their Appeals: Let us now see, whether their *Faith and Charity* in Dying, were of any *Better Stamp*.

The Jesuits *False-Faith in Dying, Detected to be Fancy and Presumption.*

HOw many False *Martyrs* hath the world afforded, who while they *Courted* Death, Sacrificed only a *Sturdy* Body to a *Stubborn* Mind, to keep up some *Heresy* in Repute? *Jesuits* count *this*, a brave Resolution; yet, it flows from the Inconsiderateness of a *Sleepy secure Conscience*. They *weigh not the after-claps* of Death, nor *Dread* the future Assizes of the Universal Judgment. Hypocrits, will as confidently, *commit and commend* their Spirits into the Hand and Bosom of Christ, as if they had been *Washt* in his Blood, and *changed* into his Image. *Jesuits*, who are a *Faithless* Generation, cannot *really* make use of the Sheild of Faith, to *Blunt* the Sting of Death; or to *Quench* the Fiery Dartings of *Despair* into their Hearts. For, *that* Faith which they pretend to, is rather *Carnal fancy and presumption*, than any well regulated *Resignation* of their Souls to the Conduct of the Scriptures, as Imbraced by a *firm* Belief, Such Resignation flowing from a *Right-bred* Faith, is *Divinely* grounded on the Sacred Authority of God *Alone*, who is the Architype of Truth. But *Jesuits*, do not believe the Scriptures to be a *perfect* Rule of Faith, and of the practicals of Christian Self-denyal. If they esteemed the Sacred Records, able to make the *Man of God* Compleatly wise unto Salvation, then Consequently, they must needs be the *strongest and only Sheild*, to overcome the *Inordinate Love of* Natural Life, and the *Slavish fear* of a Violent Ignominious Death. Such a frame can *never* be attained, unless the Purity of the Scriptures, which are *Divine in* their Original and Authority, be *Assented to, and Imbraced with* a Faith *Divinely* subjected to them. I must *receive and defend* Divine Truth to the very Death; not because I believe it with an *Humane* Faith, as giving *more credit to* the Churches Tradition (which *Consignes* the Scriptures to be Canonical) than to the Authority of *Divine* Revelation: If so, I ground my Faith for Eternal Life, upon an *Uncertain* Opinion, or *at best*, upon the Rash and *bold* Assertion of some *Pope* or Council, who *say* and *unsay*, Decree and Abolish the *same* Constitution in a Breath.

Thus, the *Jesuits-Faith*, which is meerly *or chiefly Humane*, in the very essence and formality of it, (because the Church or *Pope determines So, or So,*) can never reach to the Spiritual *pitch and excellency* of that Divine Faith; which being grounded on the *Sole Authority* of Divine Revelation, can only *Justify and Save* a mans Soul, and Consequently, can only afford *true courage and comfort* in Dying. But *Jesuits*, never had their Hearts *purified* by believing, and obeying the Truths of Christ, *as such*; for *then*, they would have their Affections *more in Heaven*: But spending their Conversation chiefly *among Machivilians of their own Tribe and Order*, to promote a Secular Interest, rather than to Subject themselves to the *Rules of the Blessed Jesus*, (whose name their Society *Blasphemously* pretends to) they cannot have any Experimental Taste of the *powerful joys* of the World to come. Their confidence therefore in Dying, cannot be *Hearty and Ingenuous*. It flows cheifly, from the *Effort and vigor of natural courage*, not from a *Super-elevated* Principle of Unfeigned Faith, which takes a *prospect* of Eternal Life, not only beyond the *pleasing Accomodations and Advantages* of this present World, but also, beyond the *Torments* of Death; that so God himself may be Glorified *All in All*, and not only a *Saint-like* Cannonization be Ambitiously aspired unto, *which*, without *real* Holiness, is but the *Dream* of a Fools-Paradise. Are not such men under the delusion *of a strange Phrency*, and Spiritually *bewicht*, who put *on an Artificial* courage and zeal, in sealing a *false* Religion with their Blood, only, out of a *fond* Ambition, to avoid Purgatory on the left hand, and that the *Pope* may immediately Canonize them *for Heroical Champions*, in defending the pride of his Tripple Crown. *Jesuits* account this, to be *justifying* Faith to Eternal Life, firmly to *Assent to* all the *Popes* determinations as *Infallible*, *when* oftentimes, *Popes* have been persons *neither of common Truth nor Honesty*, but *Atheists*, *Heretichs*, *Conjurers*, *Sodomites*, yea *Incarnate Devils*. *Platina* in the Life of *John* the 14*th*. *Constan. Concil. Sess.* 11. *Art.* 5. *Benedict.* 9. *vide Baronium anno*, 1034. *N.* 3. Yet the unwritten Traditions, or *Fancies rather*, of these wicked Monsters, must be Imbraced as Objects of *justifying* Faith, by all such, who expect *not to be sent* to Purgatory,

gatory, when they Dye. But, Can *Jesuitical Martyrs*, for the *Pope's Religion*, retain a firm Belief, that they shall be *Canonized for Saints*? Yes. For *Graffius*, *Bellarmine*, and other Divines, have found out a *compendious* way to Salvation: For, by Forming the Signe of the Cross *with Three Fingers*, to signifie the Mystery of the Sacred *Trinity*: by drawing the Cross from the *Fore-head to the Navel*, to signifie, that the Son of *God* Descended from Heaven into the Bowels of his *Mother*: and then drawing the Cross-line from the Left-Arm to the Right; Hereby the *Cause* of the *Incarnation* is Expreſt; *viz. Christ* came from Heaven to Earth, that we who had deserved to be placed amongst the *Goats* at his Left-hand, might be removed to his Right-hand, amongst the *Sheep*. Behold! What Mysteries of Faith, *Mother-Church* hath taught Her Eldest Sons, yea, all her Novices; that by these *Exact Methods* of Forming a Cross, *without the Knowledge of any thing besides*, even this *alone*, may be sufficient for Salvation. This is *all* the Faith, necessary for a *Roman Catholick*; and when by such Admirable Conduct of the Cross, he hath *but Once* believed, he need *never more trouble Himself* with Faith, while he Lives. So *Bonacina Tom. 2. in 1. Prim. Decal. Disp. 3. Q. 2. N. 16. Graff. Decis. Part 1. Lib. 1. Cap. 24. N. 3.*

You have seen the Admirable Efficacy of a *Jesuits Faith*, in Signing himself, *when Dying*, with the Sign of the *Cross*: Now view the Effects of their *Hopes*.

Jesuitical Hopes of Divine Mercy and Salvation, at Death, Detected to be False, and Vain.

ALL *Rational* Hope of Salvation, is *Divine* in its Original and Foundation; this will not make *them Ashamed*, who are Possest of it. *Rom.* 5. 5. It is not like the *Spiders-Web*, because it hath *God in Christ, for its Foundation*. 1 Col. 27. *Christ in You, the Hope of Glory*. But now, *Popish* Doctrine is *opposite* to *Christ* in all his *Offices*, as making him to be an *Insufficient Saviour*. Thus they joyn *Penances*, as necessary Additions to *Christ's* Infinite Satisfaction for Sin, as if he had Merited, to take away only the *Fault or Offence*; and had left the Sinner *himself*, to compleat the Redemption of his Soul, by Satisfying for the *punishment of Sin*, in *Self-invented* and *Self-imposed* Severities, upon the Body. How doth this *derogate* from *Christ's* Infinite Redeeming Love, in making a *full* and *perfect* Satisfaction for All Sin, and the Appurtenances thereof, in respect of Persons truly Justifyed. *Besides*, *Romish* Doctrine over-throws another part of the Foundation of *true Christian Hope*, which is, the *Alone All-sufficiency* of *Christ's Meritorious Intercession*: Thus they joyn with *Him*, *Suffragans* and *Coadjutors*, in *this* part of his Priestly Office; as if Himself were not a *prevayling and faithful High-priest, as God-man, solely and sufficiently prevalent with his Father*, to Obtain whatever we can *Ask*, according to *His Will*. But Papists *pray amiss to Saints and Angels*; who know not their *particular* Distresses, nor the Thoughts of the *Heart*, which Ascend to *God* directly in Prayer: He only, can Hear the Supplications of *Millions*, at the *same* time; and Supply the Wants of *All Creatures*. Therefore, they are *Guilty* of *Idolatry* and *Blasphemy* in their Orisons: And, Can such *Sacriledgious Derogation* from *God's* Honor, ground any *real* Hope of being Heard, or Supplyed with the Necessary Means of Salvation? So far are *such Prayers*, from giving the least Hope of Eternal Life.

2. True *Hope*, hath the *Promises of Free-Grace in Christ*, for its Support: which Promises are only *Yea, and Amen, in Him*, to Christians that are Sincere in their Obedience. But, *Popish* Doctors assert, that the *Highest or most Necessary* Duties of Christianity, are only *Counsels*, which they are at Liberty to imbrace, or not; so as to make them *practical*. Thus they *dispense* with the Necessary Duties of Religion; in which, the very *Essence, Life*, and *Power* of it consists: As they *fancy* Divine Precepts to be but *Arbitrary Duties*; so, *to such*, Christ's Promises of Eternal Life, become as *meer Cyphers*, because they do *dispense* with his Laws, *when*, and *as* themselves please to be *partial* in their Obedience. *That only* is a Lively Hope of Salvation, which makes the Possessors of it, to purify their Hearts, as *God* is Pure; which is *fruitful* in Obedience, and *active* in the wayes of Holiness; which *Girds up the Loyns of the Mind*, by *avoyding* all Impediments, and *making use of all Expedients* in the Christian-Race; thus the

Hope of *seeing and enjoying God*, doth ſtrenuouſly work up the Heart, to a *Conformity* in Holyneſs. Such an Hope *only*, can *be a ſirm Anchor in all Extremities*. But *Popiſh* Hopes (as the *Spiders-Web*) are ſoon ſwept away like *Vanity*: Yea, there is no Hope of Remedy, to *Recover ſuch* to a Salvable State, who *ſtudy* to be Ignorant, and fearing know the *Latitude* of God's Will, leſt they ſhould be *Obliged* to follow it. How *dangerous* is an Implicite Faith! *viz.* to believe *Only* as the Church dictates, though ſhe teach Points *contrary* to the Purity of the Chriſtian-Inſtitution? How can *that* Faith, which is grounded on the Authority of the *Pope*, and conſequently, which is *meerly Human*, as *moulded to his Determination*, produce any *ſolid* Hope of Eternal Life? *Hope* is the Daughter, or Twin-Siſter of *Faith*: Therefore, *As the Nature of This is*, ſo *Hope* is True or Falſe. Such *blind Bigots*, who *hold* their Souls in this Miſerable Captivity, cannot *rationally* think them Redeemed by the Blood of *Chriſt*, while they *reject* that Saving Light which is offered to them. *What then* ſhall we think of *Jeſuits*, who ſin *againſt* Conviction, that they may *uphold* a Carnal Intereſt? If any *perſiſt* in This, they Sin *damnably*, and cannot have any *real* Hope of Salvation. The like we may affirm of *ſuch*, who, to Preſerve their *Trading and Worldly Accommodations* in *Popiſh* Countries, quench the Sparks of True Convictions in themſelves: Theſe Perſons are *Aſhamed* or *Afraid* to Confeſs *Chriſt's intire Truth*, in the *Purity thereof* againſt all *Romiſh forged Innovations*, although *Theſe* betray Men's Souls inſenſibly to Perdition. *Such perſons*, who for *State-Intereſt*, *viz.* to gain *Favour or Wealth*, ſuppreſs the Sentiments of *Chriſt's* pure Religion, and receive the Mark of the *Beaſt*; though not in the *Fore-head* openly, yet cloſely in their *Hand*; This *Anathema* from *God*, may juſtly take hold of them, that they ſhall be blinded and hardned to believe *Romiſh* Lies, according to that Juſt Sentence, 2 *Theſſ.* 2. 11. That *They all may be Damned, who Believe not the Truth once profeſt*, but Reject it: Or refuſe to be *informed* of the Danger of *Heretical Tenets*, when *Means of Conviction* are offered; becauſe, they Demonſtrate hereby, *That they have Pleaſure in Unrighteouſneſs*. Now, Popiſh Religion is the *Greateſt Seminary* of Viciouſneſs, and all Impiety: For, Doth not the *Council of Trent* Eſtabliſh this, That Attrition *only*, which is but a *ſlight* Grief for Sin, from meer *ſlaviſh Fear of Hell*, or *Shame*, without any *Love to God*, is a *ſufficient* Demonſtration of Repentance to Eternal Life; ſo *that the Sacrament of Penance be joyned with it?* Yet this Sacrament of Penance, on *which* they ſay, the ſtreſs of Sinners Salvation depends, is a meer *Human Invention*; *God* hath *promiſed* nothing to it, upon *Popiſh* Terms; neither can a Man build any *rational* Hope upon It, that it will ſecure him from Damnation. They affirm, That the Sacrament of Penance infuſes *All-ſaving Graces*, when Men are *Dying*: This is a *Rare Device*, *by which* Debaucht Perſons may eſcape *Hell* at laſt, without True Repentance. There was never any *Hereſie* more *monſtrous and pernitious*, than this of the *Trent-Council*, which makes all Sins *Safe*, and all Duties *Needleſs*, by a Knack of very *Eaſy* Uſe, and *New* Invention, *viz. Abſolution*, upon the meer Profeſſion of any *ſlight* Grief for Sin, though the Motive be but *Natural*, and the Grief it ſelf, in the next Degree to *Nothing*.

The Premiſes conſidered, I cannot ſee how Papiſts can rightly Ground their Hopes for Salvation, which is to be attained by Faith in *Chriſt* alone, as it purifyes the Heart to an Obediential Hope of Glory.

Jeſuitical Charity Counterfeit in Life and Death.

I Do ſuſpect, the *Jeſuits Charity* in Dying, could be no *Better* than their *Faith*: For, according to the *Truth* and *Strength* of This, (which is the *firſt* Radical Grace Implanted) is *proportionably*, the Genuine Nature and Extenſion of Chriſtian Love. Now, if the *Jeſuits* Faith be *Unſound* (as I have Demonſtrated) I cannot ſee any reaſon, why their *Charity* ſhould be of the *right Scriptural-ſtamp*: How could theſe Jeſuits *ſincerely* Forgive their Enemies? Is Self-denyal, this *Grand Maſter-piece of Chriſtianity*, ſo *eaſily* practiſed by Anti-Chriſtian Spirits? Yet, they would make us believe, that they *heartily* Forgave their Enemies, as *themſelves expected* Forgiveneſs from *God*. But ſuch *Sophiſters* uſe to Forgive their Juſt Accuſers in a *Complement*, as they believe themſelves to be Forgiven of God *in a Dream*. I ſuſpect, that their Reconciliation to their Adverſaries, was as *Myſtical*, as their Faith is *Dubious*. For, if they

require an *Implicite Faith only*, to believe whatever the Church *Virtual*, *viz.* the *Pope* dictates; why should their Charity be more *expressive and distinct*, *viz.* in Comprehending such Persons, who *designedly* (as themselves asserted) sought to take away their Lives.

Is *This* the Charity of the *Roman* Church, to Condemn all *Protestants* to *Hell*; while in a *fond-mistaken* Compassion, all Her *Own*, *Faction*, (though never so *prodigiously* Wicked) are Canonized for Saints? Yea, Why doth the *Pope*, that *Merciful High priest*, permit so many Souls to lye *broyling* in *Purgatorian* Flames, when he ought with a more *fervent* Charity, and at a more *easie price*, to Redeem them *thence*.

How could these *Jesuits* sincerely Forgive their Enemies, who fancy a strange *Mock-Forgiveness* of a Sinner, by the *God* of *Truth*. This they do, to *colour and palliate* their own Hypocritical Reconciliation. Their Blasphemy is *this*: That *God* in Pardoning Sinners, forgives the *Offence*, but not the *Punishment*. *This* must be satisfyed *For*, *In*, and *By* Themselves. This makes way for *fraudulent* Reconciliations: For, the Malicious Person may alledge the *Example of God Himself*; who, while he pretends to *Remit* an Injury, yet *Reserves* in his Heart, *Seeds* of Wrath for a Crop of Future Revenge. For, he will say, *Would you have me more Merciful than God*! *Herein*, I have followed *His Example*. We are too much inclined to *Revenge*; we need not *seek Devices*, to prove, that God *Invites us* thereunto. These Men pretend *Meekness of Spirit*; but it is *Malice* Raked up in *Embers*, till they find a *fit* Opportunity to be Revenged *in Earnest*, and with a *fuller Interest*. I cannot see thorow the *Mists* of their *Impostures*; nor can I Reconcile their *Hearts* and *Words* together, when almost in the *same* Breath, they Revile and Condemn their Judges of Injustice.

Virtually, they Supplicated for the *Avenging* of their Blood, as wrongfully spilt; while in those *very Appeals* which they made to God, they asserted themselves to be as White and Innocent, as Innocency it self. I have Read of *Apollonius Thyaneus*, that when he Pray'd, he had his Sword lying *drawn* before him, as *ready* to take Vengeance on his Enemies; though this were the *only* Expedient, to cut off Mercy from himself. Do not *Popish* Doctors maintain, That it is Lawful to *Kill* any one who only *Reviles us*? *This*, they count not Revenge, but a *Regular Self-Love*, yea, a very *Just Care*, which the Injured Person *Owes* unto Himself. At the Least, he may Repair his Honor, by the Swords-point of Recrimination. Doubtless, they who hold, That we owe *No Express Act* of *Love* to God Himself, all our Life-long; and that the Intention, and *Desire only* of Loving Him (when we are *Dying*) *fulfils* our Duty in this Respect, could have but Little or *No* Charity, for their Enemies. This is really the Merciful Temper of *Romanists*, to wish, That *by One Blow* in the Destruction of His Majesty, they had *readily* dispatcht Three Nations, because they will not stoop to the Yoke of *Anti-Christian* Heresie and Tyranny.

How *Diabolically* did these Malefactors presume to Clear themselves, by clapping One Lye *gravely* upon Another. First, They asserted their *Innocency*, though *Convicted* and Righteously Condemned. Then, to testify their Innocence by their Meekness, they pretended to Forgive their Enemies; while by a Jesuitical Back-Blow, they endeavoured to stab their *Reputation*, and Invalidate their Testimony by *false* Recriminations. Now, it is *alike Absurd*, for a Malefactor *convicted* by Law, to presume to Clear himself, by Calumniating of another; as for one *really* Innocent, to bear a *False* Testimony against himself. This is *Unnatural*, and against Regular *Self-Love*; but the Other is *Natural* to a Corrupt Heart, though it be *Diabolical*.

I will prove the *Absurdity* of the First-mentioned Artifice, by instancing in a True Example of the Latter; *viz.* An Innocent Woman bore false Witness against Her self, that she was the *proper* Murtherer of a Child, which was destroyed by its *own* Mother. The *Devil* suggested to this *feign'd* Criminal, that it was impossible, she could have a *broken* Heart for Sin, unless she were publickly Hanged, and *so shamed* into a Penitential Frame. The Woman *closed* with this Self-cruel Design, Indicted her self, and Pleaded *Guilty* of the Murther: But the Judge observing her *modest* and *penitential* Behaviour, could not think, that she was the *Real* Murtherer. Therefore, he urged her, not *wilfully* to cast away her own Life, by *palliating and perforating* of anothers Crime. She frequently *affirmed*, that she Killed the Child. Yet at last, *God* was pleased to discover *Satan's Stratagem*. So the Mother, who was the *proper* Criminal, was sought for, and Apprehended; but the *Other* was set at Liberty, with some *Rebuke* and *Pity* of her Folly. This *strange* Occurrence, a Person worthy of Credit, Related to my self, upon his *own* Knowledge, as he *attended* the Judge in his Circuit.

Now, Why is it not probable, that the *Devil* might as *designedly*, Animate these *Jesuits*, to assert their *own* Innocency, by *darting* Calumniations against their upright Witnesses, to Confirm them in their Impenitency. The Charity of these Jesuits, towards their Enemies, is the more to be *suspected*, because their *Casuistical Divines* declare, that a Criminal may *lawfully* Perjurate himself, in pleading of his Innocency; yea, may without Sin, falsly Recriminate, and Murder such Witnesses, who are *likely to prove* the Crime against Him.

This is their *common* Doctrine, *Bannes* 22 *Q.* 70 *Art.* 3 *pag.* Thus *Boisse*, and *Cucleius*, did cast out *False Aspersions*, to defame *Luther* and *Calvin*, that Credit might not be given to their Writings against the *Roman* Church. *Ledesma*, a *Dominican*, assures us, that to Defame *falsly* any Adversary, is no Sin: For, it is the Common Doctrine of *Aquinas* his Disciples. *Caramuel* sayes, *Twenty* Doctors assert it Lawful. If *Popish* Confitents will be Prodigal of their *own* Reputation, and (out of a *Superstitious Fear* of losing the Benefit of Absolution, if they Enumerate not *punctually* all their Sins) will Charge themselves with such Wickedness, which they never Committed: How *little* Conscience will Jesuited Persons make, of Murthering not only the *Good Name*, but the *Person* also, of an upright Witness; that so they may *prevent* a True Testimony against them, or *weaken* the Validity of it.

By this Maxime, which Legitimats false Defamations, the grand Sophisters in that *Hellish Art*, have set themselves upon a Pillory of Infamy, with this *Inscription*, That they are *never* to be Credited, though they Imprecate themselves, if they speak not Truth. Yet, these are the Persons, who would be *Admired* for their *Self-Denyal*, in *Forgiving* of their Enemies. This is of *kind* to the *Blind preposterous Charity* of their *Popes*, who often Canonize for Saints and Martyrs, such who are Executed for Treason and Rebellion. Yet *Cotton* sayes, in the 26*th.* Chap. of 1*st.* Book of the *Institution*, That to *doubt* of the Blessedness of *such* Canonized Saints, is to make a *Challenge against* the Book of *Predestination*; which the *Pope* (as *Christ's* Vicar) hath the *Keeping and Opening of*, though it be sealed up from the Knowledge of all *Heretricks*. What a *blasphemous* Charity is this, to Arrogate the Disposal of the *Book of Eternal Life*? For, Who can think, that *Popes* have a Right to inrole whom they will amongst the *Saints*, when our *Adversaries* affirm, that many of *Their Holynesses* are Damn'd *themselves*?

Let us now see, whether the *Jesuits Courage, and Chearfulness*, in Dying for their *Religious Treasons*, be of any better Stamp, than their *Dissembled Charity*.

Jesuitical Courage and *Chearfulness* in Dying for *Heresie* and *Treason*, how Differenced from the Comforts of *Real MARTYRS*.

Object. BUt *is it likely, that such* Holy Men *should put on a* Dissembled Courage *and* Chearfulness, *in Dying for Heresie or Treason?*

Answ. I Answer; Although this is the *Worst sort* of Lying, because it Counterfeits the *Anoynting of God's Holy Spirit*, and *stains* the Glory of their *Reputed*-Martyrdom; yet, I shall demonstrate, that Dissimulation *in this* kind, is not only *possible*, but frequently Exercised.

Erroneous Principles may have such a Prevalency upon the Conscience and Affections of *Heretick*s, and *Traytors*, as to raise a Passionate *False* Joy, in Suffering a *Violent and Ignominious Death*. But, How doth this *strange Witch-Craft*, differ from the *Real* Joy of *Christ's Martyrs*?

1. True Chearfulness in Suffering, differs in the *Spring-head*, or *Root*: There is a *Gracious*, and a *Moral* Kind of Sincerity. Now, from this *Moral* Inducement *only*, meer Opinionists will Do and Suffer *much*, that they may preserve the Peace of an *Erroneous Conscience* in being *Honest* to their False Light. Yet, do they not enjoy the Comfort of a Renewed Conscience: This *prefers* the Glory of *God*, and the Propagation of the *Truth*, before the Preservation of its *own* Peace.

2. *Jesuitical Courage*, is *Artificial and Forced*, meerly out of *designe*, to keep up the *credit*

credit, of a False Opinion; rather than any Hearty Demonstration of Real *Self-Denyal*. It spends it self in Vain-Glory, and is not attended with any *Humble Distrust* of Persevering. *Impostors*, in their pretended Comfort, are either *Besotted* with Sensuality, or *Tickled* with Phantastick Joy. It is no wonder, if they suffer *out of a Brain-sick Fancy*, for the *Brats* of *Popish* Superstition. But *Fancies* in the Head, beget only *Flashes* of false Zeal and Comfort, by the Concitation of *Brisk Animal* Spirits. Thus, *Phrentick* Persons (the Brain being *over-heat*) *Cant*, in rating of their Chains, as if they were *Princes* in their own Imagination. *Impostors* suffer, either from the Strength of *Delusion*, or from *Stiffness* and *Rigidness* of *Spirit*, because they hold it a Discredit, to be *Changlings* in Opinion. But one *Divinely* Couragious for the Truth, chuses rather to be its *Captive*, than the *Champion* of Error.

3. *Impostors* cover a *sad peevish* Heart, with a *jocund* Countenance: But *real* Martyrs, having the *secret* Consolations of *God's* Spirit, are not Transported with *Aiery* Joys, neither are they *Theatrical* in their Carriage. Joy in the Holy Ghost (not in *Fancy*, or the *Face* only) rests upon them. *Res est Sevtra, Verum Gaudium.*

4. *Dissembled Courage*, cannot be *Uniform* in a *constant* Undauntedness; *viz. Such*, which *becalms* the Passions, and *confirms* the Sufferer in his Uprightness. But some *Jesuits* have used *Opiate Potions*, that they might bring a *Stupefaction* on the Animal Spirits, so as to have Little or *No Sensation* of their Death. But *real* Martyrs, refuse to use any *Artificial*, *Sinful Means*, to *force* Joy, rather than to *wait for it* from Heaven, by the Acting of a Regular *Faith*. A *Pseudo-Martyrs* Courage, is designed to Hector *Protestants* into a *Belief* of their Cheats; and their *Patience* is as Counterfeit, as their *Penitence*.

5. True *Courage* in *Christ's* Martyrs, *Convinces*, *Shames*, and *Converts* some of their *Adversaries*, because the Lord sets an *edge* on that Comfort which flows from *His Spirit*, rather than the Gallantry of a *Roman* Resolution. True Comfort in Suffering, is *demonstrated* to carry a *Divine-Stamp*, by begetting a *secret* Veneration in the very Hearts of such, who *Oppose* the Truth.

But *Jesuits* in their Just Execution, never (I think) did *win over* any *Protestant*, to become a *Patron* for their Lies. The Reasons are *these*:

1. Their Delusive Joy arises, *partly* from *fortifying* and *confirming* themselves with the Signe of the *Cross*, as a *Charm* against the Fear of Death.

2. From a *Popish Absolution* given *before* their Death: The *Form of which*, (as *Emanuel Sa* reports) runs *thus*:

The Passion *of our Lord* Jesus Christ, *and the* Merits *of the most Blessed Virgin* Mary, *and of All the Saints, and of all those* Good Acts *done by Thee*, (we may interpret them for *Exploits of Treason*) *and of all the* Evil, *which thou shalt patiently endure, (though* justly *for thy Crimes)* serve, *or be of Benefit unto thee, for the* Remission *of all thy Sins, for* Increase *of Grace, and for the* Reward *of Eternal Life.*

3. Their *False-forged* Courage, flows from an Ambitious, *Superstitious Opinion*, that their Super-abundant Sufferings, shall constitute a *Stock or Treasury of Merit*, for granting Indulgence to *looser* Papists. For the *like* purpose, some *Relicks* of *Pseudo-Martyrs* have been Buryed under an *Altar*, either to cry for *Vengeance* against their Unjust Judges, *(Reputed such by themselves)* or that every Mass *said over such an Altar*, might Redeem a Soul out of *Purgatory*. So *Ambitious* are they, to *share* and *compete* with the Office of *Christ* himself, in making an *All-sufficient*, and *Meritorious Satisfaction* for Sin: Yet, *George Cassander* (in his Consultation how to Reconcile *Rome* and *Us*, in a *Middle-Way*) attests, That *Saint-Martin* going to a Place in his *Diocess*, Famous for the *Sepulchre* of one who Dyed a *Reputed Martyr*, found out, that the People Reverenced and Adored the Relicks of a *Wicked Thief*. So dextrous are they, to put a *Cheat* upon the World, in boasting of the Multitude of *their Saints*. Also, they set the Crown of Martyrdom on the Heads of *Traytors*, to whom the Merits of *Christ's* Passion must be *applyed* for Absolution, from all those *Impostures*, which are so Destructive to *All Right* Sentiments of *Christianity*.

Here it may be *Objected*, that Protestants, do not profess the *True* Religion, because they look *Dejected in* their dying for it. To this I answer, that the *Countenance*, *is not always the true Herald* of the *Mind*. Impressions of Divine Joy, usually at *first*, fill the Soul with *Fear*, lest there should be a *Delusion* in its peace. Therefore *Real* Martyrs, may not always Express the Transport of Joy in Suffering. Excessive Rapture of Divines Joy, may so *powerfully affect* the Mind, that the Body may be Careless (in a manner) of Composing its *Outward Aspect*, *which* Jesuits

more mind, in their *Artificial* Courage, than Sincerity to bear Testimony to the Truth. Yea, the Soul of a Real Martyr, may abate an *Extrinsical* Cheerfulness, by reason of the *Indisposition* of the Body, which is incapable to bear *Long* the Exuberant Raptures of Divine Joy. Yea the Soul *It self* is sometimes hindred in a *more distinct and deep* Consideration of those divine Comforts which it possesses, because it drinks in the Impression of *meaner* Objects from the Senses. These *flat and dead*, the briskness of the *purest Divinest* Consolations, so that the strength of its Joys may be *Remitted* upon this Account.

Besides, the *Spirituous* Operation of them is deaded, by a dull *Imperfect Description* of them unto *Other Persons*, who cannot Conjecture, *what* they Are, by any Report made of them at the *second* Hand. Thus, the Reflection of the Sun-beams, are *Weaker*, than the *direct* Influences: An Eccho is *fainter* in the Rebound, than the *Immediate Articulation*, or *first Forming of the Voice*.

Therefore, Protestants ought not to *Faint* under Tribulation, because Comfort doth not Spring up to them in an *Extraordinary* degree, as soon as they *first* ingage to give their Testimony to Christs pure Religion. It is not *the part, or duty* of a Christian under suffering, to *Anticipate* Divine Manifestations by Impatiency, nor to Carve the hidden *Manna lavishly*, and *Unseasonably* to himself. It is Treasured up, to be Revealed in the *deepest* extremities of suffering. The Spirit of Christ will not *fail to Succour his Martyrs*, in the *Fittest* Season. For, He is not only a *Prudent*, but a *Faithful* dispenter of his own Favours and Comforts.

Let not therefore any Protestant *Degenerate* from an Holy courage and cheerfulness under his sharpest Tryals. Let Him not *Degrade* himself below his Spiritual Dignity, by any pusillanimous warping in his Testimony to the Truths of Christ. We are to Count *this*, rather matter of great Joy, that we are *Esteemed* by God, to be His Faithful Witnesses, *intrusted* with the Defence of His pure Religion. If we *Persevere* under His Banner, to overcome the Corruptions of Antichrist, we shall at *Last* Receive *Robes* of Glory, and *Palms* of Victory, as signal *Trophies* of our Eminent self-denyal.

Now, *to wind up* this whole Discourse: If Jesuits may express an *Artificial* Magnanimity in suffering Exquisite Torments for the Reputation of their *false* Religion; Then, let it be a seasonable *Caution*, not to *justify* Impostors, because in their death, they may seem to *parallel the* real Zeal and Constancy of Protestants. *Every Like is not the Same*.

Again, though some *sincere* Martyrs, have seemed to *set in a Cloud* as not expressing any *Extraordinary* Joys; yet, *Suspend* your Censure of their Persons, neither *suspect* Christs pure Religion which they defended: Their *Grave* Reserved Seriousness, was no dishonourable *Despondency*. For, in the *lowest Ebb* of Comfort, they were *never deprived* of a Lively Hope of Glory, which kept them *Adhering* to God in Christ.

On the other side, a *Presumptuous* Sinner, a *Close* Hypocrite, an *Insolent Self-designing* Jesuitical Impostor, may Counterfeit a *Commendable* Patience, *Excessive* Joy, and an *Earnest* Desire to be Dissolved. He may seem to Conflict with Death *undaunted-ly*, and *challenge* an Executioner of Justice, *to do his Work*: And yet, all these Acts of Cheerfulness, and *Raptures* of Transporting Joy, may prove *only* the Presumption of a *deluded* Conscience.

Therefore, let not the Crown of *Martyrdom* on the Heads of such *Unworthy Wretches*. Give not *such* the due *Encomiums* and Praises of *Real* Saints, who are only their *Apes* and *Counterfeits* in Life and Death. This would be to *Justify* the Wicked, which is an *Abomination* to the Lord. It will *Harden* Prophane Persons, *Encourage* Hypocrites, and *Sacrilegiously Rob the Saints* of their due Honor and Veneration. Give not Prodigally a *false* Testimony to *such* in their Death, who *despised* and *opposed* the Truths of *Jesus*, as *Jesuits* do under the Title of His Society) or, who *renounced* the Ways of Holyness in their Lives.

Be not Deceived, *God will not be* Mockt: *For, what any Man Sows, that very same shall he Reap*. If to the Flesh, *Corruption*, and *Destruction* shall be the Fruit of his *sowing* impiety.

Every Man's End is *Exactly* in his Way, or Course of Life. Reckon upon *This*, as an Eternal Truth, that *False and Licentious* Principles, can never produce *Solid*, nor *Lasting* Comfort.

FINIS.

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